

The Literary Digest

A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD.

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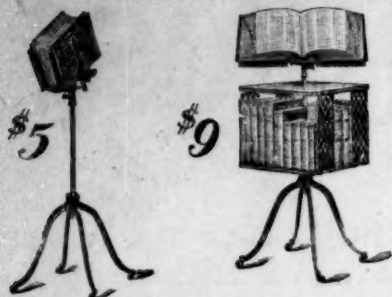
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Reviews of the World.

POLITICAL.

FRANCE AND RUSSIA.

ALFRED RAMBAUD.

¹ Translated and Condensed for THE LITERARY DIGEST from a Paper in
Revue Bleue, Paris, October 7.

THE reconciliation between France and Russia, brought about by a long evolution, took, at Cronstadt, the form of a cordial understanding; after the events which will take place at Toulon and at Paris, we must give that reconciliation its true name: it is an alliance.

The Franco-Russian Alliance arouses outside of France deep disquiet and great wrath. The press devoted to the Triple Alliance, cries shame on France for making a union with a "barbarous" Nation and a despotic Empire. Even in France, certain persons, of another generation—although there are very few of them—declare that our union with Russia is a danger for "civilization." These persons have doubtless not had the opportunity to learn how great has been the progress of Russia during nearly the last hundred years, but especially during the last thirty-two years. They think that Russia is still the country of Catherine II. or even of Nicholas I. They are ignorant of the fact that after having produced Gogol and Pouchkine, Russia has given birth to Ivan Tourgenief, Dostoievski, the two Tolstoï; that it has sculptors, like Antakolski, Kamenski, Pimenef; painters who are named Aivazovski, Verechtchaghine, Semigradski; that its composers, Glinka, Tchaïkovsky, Rubinstein, are ranked among the greatest. Is that a "barbarous" Nation which has effected of its own motion, in the course of a few years, without revolution, the reform which has changed twenty million slaves into free proprietors; which, in the elevation of women has gone as far as the Anglo-Saxon peoples; which possesses 250 academies or colleges for young girls, while we, in France, have not one?

As to the autocratic form of its Government, it is not perceptible that this form has prevented manifestations of public opinion, either on the question of the enfranchisement of the Slav people of the Balkans, or in regard to the French question. Perhaps this form of Government is as legitimate, as well suited to the necessities of the national life in Russia, as is the Republic to France, or constitutional Monarchy elsewhere. Did France herself, on the morrow of 1789, under critical circumstances, hesitate to accept the Dictatorship, first, of the Convention, and, afterwards, of Napoleon? It is hard to understand this fit of liberal prudery among our neighbors on the East and Southeast, where the Parliamentary régime is

only an ornament, barely concealing personal power. The United States, a free nation, has had no such scruples. The cordial understanding between the Great Republic and the Autocrat of the North does not date from yesterday.

Our alliance with Russia is, then, legitimate. Its utility is incontestable. Even at home it has done us good service. It has created a common ground, on which parties, so divided on so many other questions, can unite; on which monarchists, republicans, ultras, or moderates of every shade can agree with each other. Let us recall the impression made in 1891 by the scenes of Cronstadt. Even the royalists made obeisance to that republican flag which was saluted by the thunders of Russian artillery, and became reconciled to that Marseillaise, which an Emperor stood up to listen to. Cronstadt has certainly contributed to that movement of opinion which in France has broken up the headquarters of the reaction and led its troops to the Republic.

At sea, the French fleet has ceased to be isolated. In our colonial struggles we have a support. China, placed between our Indo-Chinese Empire and the Russian Empire in Asia, will think twice before troubling us on the Red River. This, is clearly understood at Saigon, and also by the Tonquinese Association at Paris, which has appointed a committee to go to Toulon and offer its respects to the Russian sailors. England, which dislikes our neighborhood on the Mekong, is obliged to keep one eye on that other neighbor which is constantly coming nearing to Herat and the Himalayas. This consideration has had much influence in bringing about a pacific solution of the Siamese difficulty. In Egypt we no longer stand alone in maintaining the cause of international rights.

Especially on the European continent is this "cordial understanding," this "political solidarity," as an official Russian note calls it, precious. Two years ago, they carried matters with a high hand at Berlin. In Alsace-Lorraine yet existed the system of passports, and still, on the 14th of March, 1891, the Emperor William II. notified the people of the annexed provinces that they must not expect the abolition of the system very soon. After Cronstadt, it was discovered in Germany that it would be dangerous to prolong this manifest violation of the Treaty of Frankfurt: passports were abolished, though with restrictions, on the 21st of September.

Those who fear the Franco-Russian Alliance find some comfort in a sneer. They say, yes, Russia is the most vast and powerful Empire in the world; but it is a power which is slow in moving. As Ilia de Mourom, one of the heroes of Russian epic poetry, says: "Her strength is so great that it is hard work for her to rouse herself." To use military language, "the Russian army is slow in mobilizing." A war on the Vosges and the Alps would be finished, before the heads of the Russian columns could cross the Vistula.

Here, again, Russia is judged by a past state of things. It is very true that its success, in the war of 1877, was less rapid than was hoped, and that it had grave reasons—military and financial—for stopping at the gates of Constantinople. The Russia of 1893, however, is no longer that of 1877.

If the Franco-Russian alliance is maintained, a law of history, an inexorable law, will manifest itself. In a time, long or short, sooner or later, but certainly, Germany will not be in a condition, from either a financial or military point of view, to maintain her hegemony in Europe, and the day of restitutions will come. France has only Alsace-Lorraine to reclaim;

but the reclamations beyond the Vistula will be more rigorous. The self-consciousness of the Slav races, so long crushed by the German race, is now thoroughly awake, and it was seen in 1877 that this self-consciousness could raise armies. The times of the *Drang nach Osten* are ended for Germany; the tide has turned, and the time of the *Drang nach Westen* is beginning for the Slav nations. To hasten the arrival of this unavoidable tide, to advance its coming by a century or two, but one thing was lacking for the Slavs. That one thing was the annexation of Alsace-Lorraine, and this will give the Slavs their opportunity.

CURRENT ARGUMENTS FOR THE OUTLAWRY OF SILVER.

DANA HORTON.

Condensed for THE LITERARY DIGEST from a Paper in
The Fortnightly Review, London, October.

THE arguments to which reference is made can be found in the comments by the daily and weekly press of London on the address of Mr. A. J. Balfour, spoken August 3, in Egyptian Hall, London, before the business community of the City.

One point of very great importance, to be noticed by way of preface, is that at this gathering, the gravity of the existing monetary situation was unhesitatingly recognized. That the monetary world is out of joint is no longer the monition of a reformer nor the plaint of some special interest. The idea has naturalized itself in the business world. It has obtained, in the fullest sense, the freedom of the City.

The situation is serious. How did it come to pass? By dint of unsound doctrine. It is unsound doctrine that inspires the statutes that have produced all this disorder.

From the doctrinal standpoint, the Outlawry of Silver is historically a product of the impractical theorizing natural to the age of embryonic science in which it takes its origin, the making-believe that gold is a true measure, of the family of Metric Systems, constant as the yard is constant. Politically, this move is a sequel to the Battle of Sedan. Victorious Germany was over-persuaded that it was part of an Imperial programme to have gold alone as money, while France, then entering upon a career of economic rivalry in preparation for the next war, refused to hold her mints open, and maintain parity of the metals to give success to the "Prussia manoeuvre," as it was then called. The project of repairing the general evil thus wrought, of restoring the lost equilibrium of the money-metals by reestablishing silver in its ancient rights, has hitherto failed through the unfavorable attitude of English Governments, that is to say, of English public opinion, to which arguments such as the following have commended themselves.

1. That the clearing-house is a safeguard against contraction.

If this argument were correct there would be no panics. Why was it London wanted gold from the Bank of France in 1890, or New York wanted gold from London in 1893? Were there no banks and clearing-houses? Why did they not expand their operations as, according to Mr. Balfour, such "every-day phenomena," with which every banker's clerk, if not every schoolboy, is familiar, would give us a right to expect?

Alas, for poor human nature! It is not constituted as this argument requires that it should be.

2. The denial of the Appreciation of Gold.

The favorite form of the argument is to treat the general fall of prices as not being "due" to the Appreciation of Gold. Yet it should be evident that this general fall is the Appreciation itself. A fall of prices expressed in gold corresponds to a rise in the value of gold, just as a general rise of prices expressed in gold is equivalent to a general fall in the value of gold. The one is appreciation, the other is depreciation.

Thus the Appreciation of Gold since 1873 is an historical fact. For the apologist of the Rejection of Silver Money it is a very uncomfortable fact. For it was precisely this evil which their opponents predicted, and to which they have all along appealed as condemning the Policy of Contraction.

How escape? By reconstructing the language, by giving a new special signification to Appreciation of Gold.

The new meaning is to apply to such a fall of prices only as can be proved to have emanated from causes peculiar to gold. It is as if there were to be a trial under rules specially made to suit a purpose. Gold is to be treated as innocent until it can be proved guilty (of appreciation), but all other commodities are assumed to be guilty of having fallen in price, unless they can be proved innocent. It is thus that the verdict against silver money is to be obtained. It is not gold, men say, that has risen, it is commodities that have fallen; which is as if one should point to the scales and say, it is not the right balance that has risen, it is the left that has fallen!

3. That gold is a natural and unalterable measure of value.

By this, people—or by far the larger portion of them—appear to mean that gold is gold money upon its own initiative, brought by its own guiding spirit to the place it occupies, as the planets were anciently supposed to be moved from within. There must be many men—even bankers, business-men, economic writers—who have not yet been advised that it is by virtue of human statute only, that gold assumes and holds its present position of money.

As to any object being really a measure of value in itself, independent of fluctuation, this is a notion which belongs to early stages of initiation in the subject. By dint of calling a given thing a measure, a standard, one comes to feel that it is constant, that it is really like the yard or the gallon, that a sovereign is a "piece" of value as a yard is a "piece" of length, that the pound sterling is actually as stable a thing as the pound troy.

Conspiring with this bent toward error is the habit of national insularity that comes with the absence of recognized international control of a thing which in its essence is never local, never a matter for one nation only. There is a constant disposition to ignore the foreigner. Yet the foreign control over money is always "in the majority," for there is always more money abroad than at home, always more money in many nations than in one, and with the fluidity of money comes a lateral support of each system by all, which may be likened to the support one part of a lake gives to another part.

4. That the legal establishment of silver and gold as money is a novel experiment.

The monetary world has always been a world of silver and gold, silver being generally the chief money. This is history within all men's reach, however few there are who have not had more important things to do than to study that history. The story of the revolutionary effort to dislodge silver from its position as money is also within the student's reach; and this story, if truly read, carries with it a condemnation of the revolutionary effort.

5. That Stable Parity between gold and silver is a puzzle.

Yet to any one who can bring himself to imagine a Free-Coinage Union, such as that which has been held in view by Governments, there should be little difficulty in seeing through whatever puzzle there is in the matter. Such a Union was contemplated in 1881, as appears from a letter written in that year by Lord Frederick Cavendish on behalf of the Lords of the Treasury to the Governor of the Bank of England, at a time when Mr. Gladstone was Prime Minister. By that Union, France and the United States were to coin silver and gold at the same ratio, and India to coin silver, not gold, all without limit.

6. That it is not important to have a stable measure of value.

It may, perhaps, be a matter of surprise that this last argu-

ment is seriously held. I am, however, most credibly assured that it is a view entertained by important minds.

It would, indeed, be a strange world to which it would be a matter of indifference that the money-prices of things should speedily rise to double, or dwindle to half. Whatever money should so badly serve the wants of the world, as it now is, would, perhaps, find itself speedily demonetized—a fate which all good citizens must desire for all bad money, and for all false doctrine.

THE PEERS AND THE PEOPLE.

Condensed for THE LITERARY DIGEST from a Paper in
Blackwood's Edinburgh Magazine, October.

THE Session has been unprecedented. Never before has the Government carried through the House of Commons a measure involving imperial disintegration; never before has the Government relied, night after night, upon the votes of men who have been censured by the highest tribunals for not having denounced "the system of intimidation which led to crime and outrage, but persisted in it with knowledge of its effects," for their majority, and consequently for their existence; never before has a Government, by brute and arbitrary force driven through the House a Bill effecting a series of constitutional changes, refusing all discussion on twenty-six out of thirty-seven clauses, and, finally, never before has a Government been so overwhelmed in a great division.

On the other hand, what is the value of the forty-one votes recorded for the Government? Twenty-one now hold office under the crown, and are, therefore, as much bound to vote for this or any measure, as to discharge the duty of their respective offices. Fourteen others owe their rank to Mr. Gladstone, and are, therefore, linked to his policy by close ties of gratitude; and six only without any strong compelling motive have thrown in their lot with Home Rule. On the other hand, the ranks of the majority owe their commanding superiority to the adhesion of men whose natural bent, whose lifelong friendships, and whose sentiments of party gratitude must have suffered some measure of strain in the vote of Saturday morning. Eighty-three Peers have been created on Mr. Gladstone's suggestion; of these, sixty-two now occupy a seat in the House; and of this number, twenty-four only could endure to vote with the Government.

Ministers in the House of Lords had this great advantage—the Bill it was their part to present to the Peers was the final outcome of Home-Rule wisdom. It was the best and most perfect production which six years incubation and six months assiduous labor could construct. The Gladstonian speakers in the House of Lords had, then, nothing more to do than to justify the measure which had come up from the House of Commons. How did the Gladstonian Peers utilize this great opportunity? The best of them shall answer; and the best—that which excited most expectation and which was most worth hearing or reading—was without question the speech by Lord Rosebery. Four columns of matter had to be produced: The first column was a succession of witticisms full of point, originality, delicacy, and brilliancy; for after-dinner it would have been superb. When the second column begins, the reader is startled into gravity by the declaration, "To-night I would ask to waive all discussion of the Bill." The leading Minister declines to discuss, still more to support, the leading, indeed the only, Bill of the session. Nor does he hesitate to draw the curtain, and show the working of his mind. "You may be certain in regard to this controversy of the infallibility of the course you have pursued, or propose to pursue. I may frankly say, I am by no means sure of mine. I am not certain about anything in regard to Ireland." After this disclosure Lord Rosebery again relapsed to the jocular strain, likening Lord Salisbury to the matador who finally slays the bull (the Home-Rule Bill) after it has survived all the lesser perils of

the arena. The last column of Lord Rosebery's speech strikes a chord which finds an echo in every speech delivered on the Government side of the House. "We were face to face with the moral and material failure of the Union to secure prosperity to Ireland. We were then driven, and not unwillingly driven, to the policy of Home Rule; all other policies we had tried had failed—this alone remained, and we tried it." What a cry for the country—Failure! It is presented as a regular grammar in every person and in every tense—I fail, thou didst fail, he failed, we have failed, you will fail, etc., and the only remedy is to do the exact opposite of what you have been doing for eighty years and more. We know our new policy is difficult—all its details are in fact so embarrassing that we can't bear to speak of them; we know it is detested by a million or two who will be placed under a hated yoke; we don't believe in it ourselves—at least, not much—but we have come to the conclusion something must be done, and this may be tried as well as anything else.

It is refreshing to turn from Gladstonian apologists to the champions of the Union. There is a ringing note of confidence, and hope, and honor, and courage in the speeches of the Duke of Argyle, the Duke of Devonshire, Lord Cranbrook, and Lord Salisbury, which comes as a welcome change from the dreary accents of despair.

The whole policy of the Opposition, as expressed by Lord Salisbury, may be summed up in the words "patient continuance in well-doing." If this is persisted in, Lord Herschell may cease to be startled into what he disapproves by the discontent of a portion of the Irish people. They are not inhuman, and they can be gained by a policy of strength, justice, and kindness, undertaken not by fits and starts, but with resolution and continuity.

The question of acute interest at the present time is, What is the attitude of the Lords to the country, of the country to the Lords, and of the Government to both? The House of Lords has refused to accept the Bill, not so much because it is incurably bad as because it has not been approved by the people, and because the policy on which it rests has been condemned at the election by the majority of British electors.

Mr. Balfour concluded his great speech at the third reading by a declaration that a Bill affecting a constitutional revolution in the relations between Great Britain and Ireland could never be effected in opposition to the will of the former. This is the opinion of the House of Lords. The majority of them hold that this is a measure which ought to be defeated on its merits. It may be that they would hold this occasion to be that supreme occasion when public duty could be satisfied only by a persistence in their opinion even at the cost of a collision with the popular will, clearly and emphatically expressed. No such question has, however, yet arisen. The Lords are the champions of free discussion and of the rights of the majority of the British people. And at present there is no indication whatever that the feeling of the country to the House of Lords is other than a feeling of grateful acquiescence.

One question remains—What is the attitude of the Government to the House of Lords and the people? There is no doubt what it should be. They have been defeated on the one supreme cardinal measure of their programme; this defeat is inflicted on the ground that the people have not yet expressed their will; and logic, and justice, as well as constitutional usage, demand that the people should at once be asked, "Do you want this Bill?" Mr. Gladstone has one excellent reason why he does not follow this course, dissolve Parliament, and ask this question. He knows that the people do not want the Bill.

The Radicals appeal unto Cæsar when it answers their purpose; unto Cæsar let them go. Until they come back with their verdict, it is the duty of the British majority in the House of Commons, and of the Imperial majority in the House of Lords, to insist that they shall not govern on the basis of a possession of power, which their own conduct proves they know they do not possess.

SOCIOLOGICAL.

THE STRUGGLE FOR FREEDOM IN MOSLEM ASIA.

H. VAMBERY.

Deutsche Rundschau, Berlin, October.

EPPUR SI MUOVE! It is all in vain! The world strides forward! The spirit of the Nineteenth Century which has wrought such extraordinary changes in the Western Hemisphere, presses irresistibly over the confines of Europe into old Asia. It knocks at the door of the world-old seats of hoary despotism. It lies like an oppressive nightmare on the hearts of despots who for thousands of years have played the parts of Heaven's viceregents; and, sweeping away old traditions, manners, and customs, will conjure into existence those conditions which Europe has inaugurated in her strife of ages with prejudice and human error. This phenomenon, in and for itself, is very interesting. It forces itself irresistibly upon the student of Asiatic national life, and is well worthy the attention of wider circles.

Forty years ago, when I first came into contact with the Orient, and made the acquaintance of the first types of Orientals on the shores of the Bosphorus in the bright borderland of two worlds, I little thought that a few decades would suffice to arouse the Asiatic from the marasmus of ages. The leaden hand of genuine Asiatic autocracy pressed heavily on every department of political and social life. Imagination did not venture to leave the tracks of hoary custom, and if any one ventured a word of commendation for the restless energy and progress of the Christian world, he was met for the most part with the response, "What God's will has ordained and imposed on humanity is the same to-day as a thousand years ago; it is only the work of human hands which is subject to change and improvement." Where the ruler poses as God's representative on earth, the orders of the Government are identical with Divine behests.

In the Ottoman Empire, the realization of strictly constitutional life and liberal institutions is rendered especially difficult by the fact that its heterogeneous elements, cemented by the blood shed in wars of conquest, are ever yearning for fusion with the liberated peoples of their own race and religion. Liberal ideas and constitutionalism are very rightly regarded in the Ottoman Empire as means of disruption and ruin. The reaction of the present ruler against the first efforts in this direction must not, therefore, be judged without qualification. Sultan Abdul Hamid has often expressed himself in favor of constitutionalism and liberal institutions, but he maintains that for these there must be a solid foundation. Before they can be adopted with profit, there must be popular education, development of trade and industry, and facility of communication. No one can say that the Sultan has not done, or is not doing, his best in the directions indicated; and any one who, with unprejudiced eye, observes the present conditions in Turkey, will be constrained to admit that more progress has been made in a single decade than in all the preceding decades of the century. Railways extend in all directions, the administration is improved a hundredfold, the finances are being gradually brought into order, industry is developing, and education so far advanced that Turkey need have no hesitation in inviting comparison with Russia.

In spite of all the shortcomings of the present Turkish Government, it would be unjust to withhold from the present ruler the credit of being an upright and patriotic-minded reformer. He has borne a great deal for his people, and his measures are appreciated in other Moslem lands. Indeed, in Persia, Afghanistan, and in other Moslem lands in the throes of despotism, Turkey is regarded with envy. Still, the Turk is unwavering in his view that the Sultan is Heaven's viceregent, and little is to be expected from pressure from below.

The conditions are somewhat different in Persia. The

Nation is a more homogeneous ethnographic unit, for, of the approximately eight million subjects of the King of Persia, about three-fourths are of Iranian stock, and, apart from that, they are all of the Shiite sect, and as such bound together by the hostility of Sunnite nations. Moreover, the national life of the Persian has always been fuller and more fruitful than that of other Moslem nations, and, in his long struggle with Semiticism, he has made himself a factor in politics. The Persian is more intellectual, more artistic, has a greater capacity for industry and commerce, and is more easily won for political intrigue than the Turk or Arab; and though he had perforce to bend his neck to the Turkish yoke, he looks down on "Turkish savagery" with scorn, and attributes all the ills his country suffers from, to Turkish dominance. And if Persia had not been so isolated from European influence as she is, this sentiment would long since have been translated into action. The Persian is a blood-relation of the European peoples, and the identity of psychic characteristics among people of the same stock is something more than a doctrinaire speculation. In spite of its old despotic constitution, and regardless of the submissive character of all Asiatic races, there are in Persian society some institutions which have served as a dam against tyranny, and demonstrate an unmistakable tendency to liberal institutions. In no other Asiatic country is the Government so hated, and justly so, as in Persia; and any one familiar with the ins and outs of the current revolutionary movement will easily recognize that, under the shield of religion, pure political aims are concealed, and that in storming Heaven it is designed to storm the earth also. The religious movement, known as Babism, from its founder Mirza Mahomed Ali, of Shiraz, afterwards called Bab, in spite of the fierce fanaticism which inspired it, and the frightful vehemence with which it was carried out, was, in its essence, a bitter onslaught upon the inhumanity and cruelty of absolute government. Whether Bab himself was animated by well-defined political aims is hard to determine, although he was generally credited with communistic tendencies; but certain it is that his followers have passed from the dogmatic to the domain of political and social reform, and the present leader of a fraction of the Babs, known as Bahais, assumes in his epistles more the tone of our democratic and socialist leaders than of a pious Mohammedan Sheik. He says the first duty of a Government is to accord freedom of conscience, for this always has been, and is still, the essential condition of national development. He demands perfect equality of all men before the law, regardless of their religion. Such sentiments as Sheik Rahai, now in exile in Cyprus, has given open expression to, are well calculated to astonish every thoughtful person familiar with the Moslem world. Forty years ago, I should have thought it impossible for such sentiments to have found utterance in the East, and although Sheik Bahai now stands isolated, we cannot but regard him as a significant *signum temporis*, and as a lively instance of the influence of Western ideas on the now-awakening Oriental. Another remarkable instance of the progress of Western thought in Persia is the Masonic Lodge which the present ruler, King Nasredin Shah, founded shortly after his accession to the throne.

In Persia, as in Turkey, the revolutionists evince the utmost respect for the ruler. They do not attribute to him any share in the social abuses of which they complain. They represent him as striving for reform but hampered by reprobate, worthless officials, and the want of just laws. "We know," says one reformer, "that Mahomed is the last of the Prophets, but the spirit of Mahomed's message to earth is yet to be realized. This spirit, this light, realizes itself in the patriotic efforts of pious and gifted men, for the ennobling of humanity, for progress, and for the general well-being. . . . Verily the men who invented the steam-engine and the telegraph, have done a work more pleasing to God than the fakirs who castigate and cripple their own bodies with pious intent."

SOCIALISM NEAR AT HOME.

Condensed for THE LITERARY DIGEST from a Paper in
The Lyceum, Dublin, September.

IN Belfast, at the Trades' Congress, which represented 9,000,000 of workers, the delegates showed themselves much more concerned for the interests of the toilers they represented than for any of the political parties who contend for the privilege of governing the country; and they were perfectly outspoken and unanimous in their resolution to use their vast political power for their own purposes, for the improvement of their own social condition, without regard to party interests or party ends.

In itself, this determination of the Trades-delegates has nothing in it that need surprise us. That the labouring voters should decide to elect representatives to Parliament, whose sole business it shall be to promote the interests of the labouring classes, to advocate the Labour Programme, must be regarded as a legitimate and perfectly warrantable use of the power with which the extended franchise has invested the working-masses. The main point of their programme we find embodied in an amendment moved to a set of resolutions on the subject of Labour Representation, and carried by 137 votes to 97. The amendment runs:

"Candidates receiving financial assistance must pledge themselves to support the principle of collective ownership and control of all the means of production and distribution, and the labour programme as agreed upon from time to time by the Congress."

In this paragraph we have the leading doctrine of the Socialists or collectivist theorists formally accepted as the guiding principle of British Trades-Unionism for the time to come. This is a momentous change. It has hitherto been the practice and, to some extent, the distinction, of the British Trades-Unions that they aimed merely at improving the position of their members in the existing society, without striving for any far-reaching fundamental change in the constitution of that society.

The amendment carried at the Belfast Congress puts a new complexion on British Trades-Unionism: it identifies it with the movement which Bebel and Liebknecht have guided to a large development in Germany, and which has asserted itself in the political life of France at the recent elections.

One is inclined to ask whether the Belfast assembly seriously meant what the words of their resolution signify?

We are accustomed to regard the British workingman as speaking his mind and his purpose without exaggeration, that he is really striving for what he professes to want, that he will not be satisfied with less, and that, persevering doggedly in his demands, he is certain, in the end, to compass what he desires. Are we to apply this standard of judgment to the Belfast resolution? Is it really the purpose of the vast body of workers, whom the Congress represented, to strive for a condition of things in which the State, that is, the Government, would be the sole owner of capital, in which all the aids of labour, and consequently labour itself would be completely under the guidance and control of the political rulers of the country?

As far as words can express the purpose of those who utter them, this would seem to be the programme and the project of the Congress, and of the masses whose views and ambitions the Congress represents. We are the more inclined to accept the resolution as the expression of a fixed and deliberate resolve that we find it supported and endorsed by such men as Mr. John Burns, M.P. Mr. Keir Hardie's support we should have expected for it. When we find Mr. Burns, seconded by Mr. Tillet, supporting a resolution of this kind, we can hardly refuse to admit that Socialistic doctrines must have largely taken hold of the minds of British workingmen. And if we admit thus much, we shall feel ourselves justified in prophesy-

ing that a very vigorous effort will be made to realize the Socialistic ideal in English political life.

We believe that the Labour representatives who met at the Belfast Congress meant what they said, and if their words express a serious purpose there is nothing to prevent the creation of a Socialist Party strong enough to assert itself among political parties. Behind the Congress there are 9,000,000 workers. These represent an enormous voting-power, a power which under judicious guidance is capable of almost indefinite increase. It is voting-power which creates political parties; there is, therefore, nothing but the discretion or diplomacy of those who guide the masses represented by the Congress to prevent the appearance among English political parties of that extreme school of politicians which has already established itself in the legislatures of France and Germany.

We have no belief in the ultimate triumph of Socialism. We are convinced that its temporary success would be the certain means of effecting its total overthrow. Man is naturally long-suffering, he is not by nature and gratuitously a rebel. Where we find him rebelling against an established order of things we may be certain some evils have grown up in the established order to render it irritating and burdensome. Socialism is rebellion against the existing order of things; it will be found to have been provoked by the hardships which Individualism and the selfishness which Individualism encourages, have inflicted upon the toiling poor. Leo XIII. in his great Encyclical has put his finger upon the weak spot in our social organization. And he has indicated the means by which the danger may be combated. If the orders of society which Socialism menaces will avert the danger which comes from Socialism, let them associate themselves voluntarily with the labouring masses; it is the estrangement of the owners of wealth from the producers of wealth which creates the two orders between which Socialism is forcing a conflict.

SOCIAL MIRACLES AND POLITICAL CULTURE.

M. KRONENBERG.

Translated and Condensed for THE LITERARY DIGEST from a Paper in
Die Nation, Berlin, October.

WHAT do we understand by culture? Most people employ the term as synonymous with knowledge. But closely as these are associated, they are by no means the same. There are persons whose range of knowledge is very limited, but who, nevertheless, stand on a high plane of culture. On the other hand, there are persons of extensive knowledge who are by no means cultured. Culture is not merely knowledge, but knowledge that has been so thoroughly assimilated as to have become constitutional, furnishing an intimate, comprehensive, and living grasp of all the relations pertaining to any prescribed department of knowledge, any defined aspect of truth. As Adolf Exner says:*

"Culture is neither knowledge nor ability, but, none the less, the product of assimilated knowledge, and the essential antecedent of methodical ability. Etymologically (in German) it signifies the fashioning of a material to form and purpose. What is here fashioned is a still rude organ of our Psyche, and it is fashioned to render it capable for the comprehension of a truth. The 'cultured' musician is able, by virtue of his musical culture, to appreciate truths of harmony, which the healthy ear of the uncultivated fails to recognize. He has a sense which opens up for him a department of Nature which, for a thousand others, is closed; and this is precisely what culture does for those senses which it moulds, or perhaps first, rouses into action."

Exner points out, clearly enough, that culture is not, as some appear to suppose, a homogeneous characteristic, which may be spread over a whole people, like a perfumed and brilliant varnish; but rather, if one may so express it, that there are as many different cultures as there are departments (of Nature in which we have distinct, conscious interests, and as

* Recent Rectorial Address. Leipzig: Düncker and Humblot.

we have senses to realize them. We distinguish sharply between artistic, literary, philosophical, scientific, and linguistic culture, etc. When we characterize any person in general terms as cultured, it signifies only that he is capable of forming an intelligent judgment on all the most important departments of knowledge. The term would be properly applicable to one who had no ear for music, nor eye for painting, but hardly to one who predicts from dreams, or believes in magic, and who thereby evidences the grossest ignorance of psychology and natural science.

If, then, culture thus differentiates itself in the several departments of psychical activity to which it extends, the question suggests itself: in what does political culture essentially consist? Necessarily, of course, this, too, is based on exact knowledge of the relations of political life, but it does not by any means consist merely of the sum of such knowledge, however extensive it may be, but in the product of its mental assimilation, in the awakening and sharpening of what we may venture to characterize as the political sense. Here, too, as in every other department of human knowledge everything depends on the apprehension of causal relations, and this faculty can only be acquired by methodical observation of actual occurrences. It is, hence, easily seen that the political sense is by no means so wide-spread as is generally supposed, for political events are often due to remote and complicated causes, and the phenomena cannot be tested by experiment as easily as in the natural sciences. A by no means insignificant degree of power of abstract thought is necessary to the proper appreciation of political relations. As Exner says: "historical culture, the appreciation of the causal connection of historical events is absolutely essential to the cultivation of the political sense, for all the phenomena of State life are historically conditioned, and cannot be properly apprehended unless recognized in their relation to antecedent, as well as to immediate causes."

Regarded from this point of view, what, then, is the measure of political culture in our own age and nation? Exner says, it is by no means high. The sense of what is politically possible is obscured throughout whole sections of society. Politics, with many people, is "the capacity of constructing faultless machinery for the performance of prescribed social functions." People who would laugh at a new project for perpetual motion are earnest in their insistence on political achievements equally impossible.

This is nowhere so much exemplified as in the superstitious belief of the Social-Democrats in the omnipotence of the State. According to them, the power of the State is beyond all limitations. They have a blind confidence in its ability to remedy all the evils of our social system, by means of a special State-organization. In this matter, superstition has put on almost a religious character. There is, indeed, very little difference between the hope of the faithful of perfect happiness beyond, and the unbounded faith of the Socialist in the inauguration of a millennium by a reorganization of the State. Their leaders have faith in their capacity to penetrate beyond the veil, discover the machinery of the natural laws, and adapt them to their own requirements. This is a superstition akin to those which prompted our fathers to the search for the philosopher's stone, and the elixir of life. The dawn of material science intoxicated our fathers by the endless vistas of man's possible control over the forces of nature which it opened up. Now, too, it is the birth of the science of sociology which has intoxicated us with dreams impossible of realization, and which serve only to hamper the healthy development of the science with all its untold possibilities. From all sides one hears shouts of exultation over the discovery of some veritable Eureka, but it hardly appears that the philosopher's stone which shall convert our selfish humanity into fit participants in a social millennium has yet been discovered.

The German Government has already been bitten by the superstition, and by its inauguration of a measure of State Socialism has kindled hopes impossible of realization. The failure of these measures to afford the relief anticipated, with the consequent loss of confidence in the Government, must necessarily be attended with serious evil and danger. Will these pass over quietly, or involve us in a grave crisis? The answer to this question depends on how far it will be possible to explode the superstition and replace it by a general diffusion of true political culture.

EDUCATION, LITERATURE, ART.

THE SUPERNATURAL IN SHAKESPEARE.

"MACBETH."

ANNIE RUSSELL WALL.

Poet-Lore, Boston, October.

IN considering the place occupied by the supernatural in Shakespeare's dramas, the student must bear in mind that he lived in an age when the belief in such things was universal; when the presence of beings of another race and another world, their subjection to magic arts, and their influence upon human life, made a part of the environment in which men lived. Supernatural agencies were looked for on every hand; the realms of nature and of mind were alike held to be controlled by spirits, good or bad as might be, but always potent. In every wood and stream, in the depths of the seas, and in the encircling air, dwelt nymphs and naiads; fairies hid in the cups of flowers, the homely brownie lurked beside the hearthstone, and the mermaid's strains floated over the moonlit ocean.

The gods of heathenness still survived as malevolent demons; Woden rode upon the storm-blast, not as its cloud-compelling master, but as the Wild Huntsman pursued by demon-hounds. Frau Venus lured Tannhauser to perdition in her subterranean palace; and the fair Moon-Goddess, as Hecate, ruled a band of midnight hags.

Enchanters there were who, strong and mighty, claimed to constrain spirits to do their will, since they had mastered some of the laws by which the universe was fashioned and maintained; who comprehended the motions of the constellations, and could read the destinies of men written upon the starry skies, or penetrate to the chemic forces of Nature in their mysterious lurking-places.

There were witches who had snatched by hellish arts at some scraps of knowledge, who could destroy cattle and blight the standing corn, raise tempests and foretell the future; but their art was imperfect, devilish.

That Shakespeare believed much of what all others of his day believed, is probable; that he believed with his imagination, with his heart, if not with his head, is certain, and he addressed himself to a public who did believe entirely. His fairies and witches, his Calibans and his Ariels, have a reality in their ideality, are types and individuals both, to as great a degree as any of his mortal heroes and heroines; but to comprehend and enjoy, we, too, must believe.

The scene of "Macbeth" is laid in a land which is the chosen abode of wild and fantastic romance. In the Highland Lakes, monsters, "the relics of an earlier world," were believed to exist yet; the ourisk haunted the hidden cave; around "the wind-swept Orcades" still rang the cries of demon-worshippers who sought, with ghastly rites, the gift of "second-sight." Among the heather-clad Lowlands, Thomas the Rhymer had heard "the horns of Elfland faintly blowing," and bell-fringed bridles ringing clear, as the Queen of the Fairies, robed in mantle of green, rode with her train out of the grassy hillside, and led him away with her to a home of wonder and delight. There had the spae-wife vainly warned the first James of the death that awaited him at Perth, and the spirit of the Rhymer prophesied the repeated risings of Castle Dangerous from its ruins, and there by Tweedside slept in fair Melrose the wizard, Michael Scott, with his mighty book upon his breast, and the ever-burning lamp by his side. Who now could tread the soil of Scotland and not yield to magic spells, nor see the witches rush past upon the blasted heath, nor fancy Roslyn Castle blazing with presageful fires, nor hear the holly-bush rustle, as it bends beneath the airy coming of the White Lady of Avenel?

In such a land, and in such an age, we should expect the supernatural, and we find it awaiting us at the threshold of the

drama. The play opens in a desert place, a lonely heath; and we see three strange creatures, the witches, on their way from some horrible *Sabbat*, and planning another meeting. As Coleridge has said, their appearance strikes the keynote of the whole play, and prepares us for something extraordinary and awful.

Again we meet them, and hear their, "Hail, *Macbeth*," as the conquering chieftain enters, exultant, from the field of victory, with *Banquo* by his side. "The earth has bubbles as the water hath, and these are of them;" but into the mind of one man they have looked, and seen the germs of evil which are one day to grow into outward and visible deeds of crime, while in the pure soul of the other blooms already the noble whiteness of honor and of truth. Once more we see these sisters, when their mistress, *Hecate*, rebukes their daring in trafficking with *Macbeth* without her sanction, who could have shown "the glories of their art"; and, again, when, with proper infernal rites, they display to the arrogant tyrant the full resources of their skill, lead him, by juggling with the truth, to his doom, and blast his vision with the sight of the long line of monarchs that claim descent from his murdered comrade, that silent "father of the kings to be."

What are these beings that make murder more awful by their presence, and show us evil incarnate in their direful forms? Are they witches, or fates, or Norns, or all in one? When did Shakespeare learn their nature, and what is their purpose in the drama?

It has been clearly shown that they include every attribute of the witch. They are akin to the Thessalian sorceresses, who could call down the moon from heaven, and who predicted to Pompeius the fate that awaited him at Pharsalia; to Medea with her honeycakes and poisons, and her rejuvenating caldron, to Canidia in the alley of Horatian Rome, as well as to the witches of the Sixteenth Century. A witch, like the enchantress of the Arabian Nights, could change her form at will; but whatever animal shape she might assume, she was betrayed by the lack of the tail, as was the ghastly were-wolf of the German forests.

"And like a rat without a tail,
I'll do, I'll do, I'll do!"

sings one of the witches. They could raise storms, and overthrow tower and castle, though the consecrated bells protected the church's spire; they could stir up the sea to its depths, and bury ship and crew beneath the whelming waves. James VI., of Scotland, returning from Denmark with his bride, narrowly escaped destruction from their spells, and instituted a series of witch-trials that brought about the death of hundreds, and of which the records yet remain for our instruction in such matters. Strangest of all, there were found many who not only confessed their guilt, but accused themselves, describing the fell arts by which they had put the waters in a roar, and purchasing a brief notoriety by a fearful doom.

So far these strange beings bear the witches' mark beyond a doubt, but they are more than this. They are the Weird Sisters. And these dread beings recall the *Parcae*, the fatal sisters who spin and direct and cut the thread of life "twisting the mingled thread of joy and woe." Are they also the Norns of Scandinavian myth, the Past, the Present, and the Future, the fates of the Austere North? They are each of these combined into something which is quite like none, yet bears the stamp of all. They typify the belief of all ages and of all climes, and yet are individual, dread servants, and prophets of doom, who tempt and warn at once, by showing what is possible to each human soul. No common witches, they, to frighten old women and be haled before a judge, but the dread handmaidens of Satan himself, yet capable of becoming to the upright in heart the warning messengers of the Almighty. Or they are the outward opportunity touching into flame the hidden spark, when the thought that might have been crushed in the darkness, becomes a deed, and blazes in all its horror before the eyes of men.

THE SCIENTIFIC METHOD WITH CHILDREN.

HENRY LINCOLN CLAPP.

The Popular Science Monthly, New York, November.

AT a recent meeting of prominent educators in Boston to consider means of promoting work in elementary science, a well-known professor of science said that there was danger that college professors would make out a scheme for teaching science, and impose it upon the elementary schools; that the work was likely to be begun at the wrong end.

This led another member to say, that not a little danger was to be apprehended from the scientists themselves, because many of them taught as if the scientific method demanded that they should begin with the ultimate undecomposable constituents of things. There was danger that they would hold to their own conception of elements, and ignore the child's conceptions. He added, that children are midway between profundities and sublimities, that they know no more about nitrogen than about ether in stellar space, and that they should neither be dragged down nor up to satisfy some one's so-called scientific method.

There is a time appropriate for working toward the profound and the sublime, but the start is fraught with danger. No method of teaching whose departure is not definitely known can be called scientific. So far as it fails to interest children, to make them use their own senses in the best manner, to make them think best in their own way, and to develop them best by means of their own activities, so far it fails to be scientific. The child's way of working is, or should be, different from the adult's.

The basis of instruction in elementary science must be the child's natural method of working upon his own elements, the things that are simple to him. His elements, in science, are what he knows at first hand, through the medium of his own senses—*superficies, externals*—not internals, anatomy and remote elements.

The science of teaching demands full recognition of an adequate *presentation* of the subject to be taught. The best presentation of a thing is made by the thing itself, which must be suitable for the grade in which it is used, being simple in form, color, and parts, for low grades—not necessarily of simple or regular form, nor of one color, nor of two parts. "The presumption of brains" must apply to the youngest pupils of school-age. Experience shows that pupils who are permitted to draw and describe in writing simple, natural objects, guided only by a very few words written on the blackboard, acquire such a habit of application and power of expression as can be developed in no other way as well or as soon. They are so pleased with the expression of their own ideas when they have been well started, that the disposition to appropriate other persons' ideas to save themselves from thinking, or to copy the expression of them is counteracted. Their most imperative needs are *opportunities to work by themselves, skillful guidance, and generous encouragement*.

The correlation of the normal school, the scientific school, and the elementary school, practically carried out, would give us a fair prospect of discovering the true scientific method in teaching children.

I have seen an elementary school of some six hundred pupils, in which teachers and pupils follow closely the scientific spirit, if not the very letter, so far as it should be followed by children varying from five to fifteen years of age. All do the same kind of work, which is allowed to vary in quality in accordance with the natural ability, individuality, and originality of each pupil. Local material, almost exclusively, is examined individually, each pupil thinking and passing judgment for himself, and expressing his ideas accordingly in writing and drawing. The disposition to attack, to take hold, to investigate, and to make careful record of his own ideas and discoveries is cultivated assiduously by keeping the pupil in the foreground and the

teacher in the background. The prominent instructor, questioner, talker, gives place to the quiet director, inconspicuous, but working with the effectiveness that characterizes the silent forces of Nature. The work is entirely independent of the normal school and the scientific school; but it is suitable, plastic, and power-giving.

A brief mention of some of the materials used in the work, and a description of how they are used, may serve to show whether the work is worth doing.

Each pupil is supplied with a specimen (all the specimens being of the same kind), such as can be found in the neighborhood—a leaf, a vegetable root, a nut, an insect, a rock, a flower, etc.—which he examines carefully, draws, and describes in writing, according to a very simple plan, consisting of four or five words written on the blackboard. The words indicate the order of the work and the paragraphs of the description. The pupil is let entirely alone until he has done all he can do.

To draw his specimen, he looks at it one way, and gets one good presentation and impression; to describe it, he examines it in a different way, and gets another good presentation and impression—a process that holds him to his work without his being told what to look at, what to draw, and what to describe. He helps himself, and soon forms and fixes the habits of application and self-reliance. His work shows his teacher exactly where he is in drawing and descriptive work. Constantly judging of proportions, especially those of irregular objects, he soon learns to grasp the proportions of various forms quickly, and to represent them with such facility and accuracy as to surprise teachers who have carried out only the regulation course in drawing. Many pupils can draw natural objects much more satisfactorily than they can describe them in words, and that, too, without formal instruction.

The part that language takes in the plan should now receive brief consideration. The pupil being accustomed, from the time he begins to write sentences, to describe in writing what he himself sees, recognizes the connection between his ideas and their signs on paper. His facility in expressing his ideas more and more correctly increases; and when his work is criticised, he is in the proper mental attitude to assimilate the criticism. By examining the pupil's work, after his first essay on a new subject, the teacher gets at the defects in the pupil's vocabulary at once, and sees just where to help him. In no other way can the teacher reach that point so soon. The pupil being left to himself, he must describe the object in his own words, and he will not use any that he does not understand. The teacher helps only where help is needed.

Up to this point, all information not obvious in the specimen is rigorously excluded. Information must be divorced from observation. No other course can be followed safely by the rank and file of teachers. The pupils having had the opportunities required for observing, thinking, and recording for themselves, and a substantial basis for information having been thus laid, individual experiences, reading from books, and reasons, causes, and results are considered, and the whole, observation and information, is incorporated into a composition, most carefully written, during the time devoted to language work. The power thus developed in the lower grades enables pupils in the higher grades to stop with first drafts.

Early Egyptian Source of Shakespeare's "Tempest."—L. Fränkel sends an Egyptian story, recorded at the time of the Thirteenth Dynasty (1900 B. C.), and contained in a papyrus belonging to the Imperial Library of St. Petersburg. It runs as follows: A large ship from Egypt is wrecked in a storm. The master clings to some spars, and drifts about on the ocean for several days, when he is thrown upon the shore of an island, where the ruler, a wizard, in the shape of an enormous serpent, receives him kindly. The Egyptian spends some happy months on this enchanted island, and when he leaves, laden with rich presents, he is told that the island will disappear again after his departure. He reaches the banks of the Nile in safety.—*Germanica, in The American Journal of Philology, Baltimore, October.*

SCIENCE AND PHILOSOPHY.

THE POSITION OF GEOLOGY.

PROFESSOR PRESTWITCH.

Condensed from THE LITERARY DIGEST from a Paper in
The Nineteenth Century, London, October.

THE position of geology in this country, at the present time more especially as relates to the later geological periods, is anomalous, and possibly without precedent. On one side its advance is barred by the doctrine of Uniformity and on the other side by the teaching of Physicists. The former requires that everything should be regulated by a martinet measure of time and change. It asserts that the vast changes on the earth's surface, effected during long geological periods, are to be *measured by the rate at which similar but minor changes are effected in the present day*, and that the agencies now modifying the surface have been alike in all past time. It is not that time is in itself a difficulty, but a time-rate assumed on very insufficient grounds is used as a master-key, whether or not it fits, to unravel all difficulties.

On the other side, Physicists would lead us to suppose that those great movements of the earth's crust with which we are all familiar in the form of high mountain and continental upheavals in the earlier stages of the earth's history, were impossible in those times which immediately preceded our own. They maintain that, if the earth is not solid throughout, its outer crust, at least, must have now attained a thickness estimated to vary from eight hundred to two thousand five hundred miles, and so rigid that we are forced to believe that, for a long preceding period, it must have been in a state of comparatively stable equilibrium. This, however, would have rendered the great earth-movements, considered by geologists to have continued up to the threshold of our own times, impossible. But, to this finding Physicists would have geological speculations conform. At the same time, judging, amongst other reasons, from the rate of cooling of hot solid bodies, they would assign a much shorter term to the earth's history, *since it became habitable*, than is compatible with the views of the Uniformitarian views of geologists. The one side counts, in round numbers, upon some three hundred million years; the other sees no reason to go beyond fifteen or twenty million years—a term, in our humble opinion, much more probable than the other.

With regard to the geographical problem, we are told by the Uniformitarians that the forces acting on the surface of the globe have been in all times past the same, both in *kind* and *degree*, as those now in operation. But although the assumption of the Uniformitarians on the question of *degree* may be disputed, that on the question of *kind* admits of no dispute. That rivers excavate, and that currents distribute the excavated materials, and that the land is mobile, and subject to changes of level, no one will contest. The point of contention is the *rate* at which these operations and changes proceeded formerly as compared with the rate of the present day. Existing forces, it is true, furnish us with standards applicable to present changes, and indicate the *method* in which the erosive power of rivers and seas, has acted in all time, but they give no measure of the *rate and amount of work* they did at different periods.

One difficulty the Uniformitarians had to contend with was the reconciliation of their time-measure with the belief that man had existed only five or six thousand years on the earth. But the fetish of uniformity prevailed, the Uniformitarians made *volte face* to their former contention, and hesitated not to claim for man an antiquity going on for a million of years.

Another barrier to inquiry is the postulate which would fix the rate of upheaval of the land during geological periods upon observations based—not upon the experience of even

2,000 or 3,000 years—but upon observations which do not extend beyond two centuries. These observations have shown, as put by Uniformitarians, that the *mean* rate of elevation of the coasts of Norway and Sweden has been during that time $2\frac{1}{2}$ feet in a century, and this scale has been accepted and employed unhesitatingly as a safe and sure basis for calculation of geological time. The determination of a secular rise of the land is of itself an interesting fact as settling the question of a retained mobility in the earth's crust, but it is quite insufficient, even if it were applicable, to establish a definite rate, not only for the past, but even for the present. It is not a mean rate that is required. To know what earth-movements can still effect, we should at least take a maximum rate, and this at Cape North is 5 feet in a century. More than this, the very leaders of the belief that the average rate of motion does not exceed that above-named, allow that "*the average rate proposed is a purely arbitrary and conjectural one.*"

If we could suppose that the causes which produced these movements had always acted with the same degree of energy, the reasoning would hold good; but as that regularity depends upon the stresses to which the earth's crust has been exposed at any particular time, the effects must have varied in proportion as the stresses varied.

Such are the barriers which seem to us seriously to retard the advance in one direction of an important branch of theoretical geology, whilst in another it is fronted by the stern rules of an apparently definite calculation.

We must ask to be forgiven if we cannot accept the extreme rigidity of the earth's crust as contended for by Physicists, nor their estimate that it is from 1,000 to 2,500 miles thick. That the rigidity is now very great may be asserted, but that conclusion can be accepted only so far as it conforms to the facts of geology. It is indisputable that up to the latest geological period the mobility of the earth's crust was considerable, for the raised beaches of Europe and of the Mediterranean prove conclusively that in that period extensive tracts were raised at intervals to heights of from 10 to 600 feet above their former levels. Moreover, there are certain geologic facts which are inexplicable on the assumption of the Physicists. Volcanic phenomena would be unintelligible; for vents traversing that thickness of solid rock could hardly be kept open owing to the cooling which the lava in its ascent would undergo. The rock-fragments ejected during explosions are also those of rocks which lie at no great depth, while with the increase of temperature in descending beneath the surface there is every reason to suppose that at a depth to be measured by tens, and not by hundreds of miles, the immediate underlying magma is at least in a state of plasticity, such as would allow of comparatively free movements of the crust.

QUEER FISHES.

CHARLES BRADFORD HUDSON.

Condensed for THE LITERARY DIGEST from a Paper in
The Cosmopolitan, New York, November.

SOME one has said that one half the world does not know how the other half makes a livelihood. This statement is mild even when applied to the human race, but it becomes hopelessly inadequate when applied to the dwellers of the Deep. To an extent which has no parallel on land it is the scene of a perpetual warfare, a dire struggle for existence in which such countless millions of lives are destroyed daily, hourly, that the figures would strain human credulity, if they did not beforehand overtax the power of conception. Prof. Spencer F. Baird estimated that the bluefish alone destroy each day ten billions of the smaller fishes during the season that they remain on the New England coast.

As will readily be supposed, this fearful competition for life itself leads to highly specialized ways and means of existence, and nothing is more interesting than the consideration of the

variety of devices and of special development of organ or of form with which nature has provided the different fishes for the capture of their prey. Nowhere has she displayed so little regard for fixed rules as among the fishes. For example, what could be more unexpected, under ordinary conditions, than to encounter a fish walking about on land, chasing and capturing bugs, and actually manifesting an aversion to entering the water? Yet this eccentricity is manifested by the little fish commonly known as the jumping-fish. It is a native of India, the East India islands, and of Australia.

To enable this fish to live so long out of water, each of his gills is connected with a small bony receptacle, so constructed, with numerous folds and passages, as to be capable of holding considerable water, with which the fish can moisten his gills at will, and thus keep them in working order; for a fish perishes when out of the water, simply because the gills become dry, and incapable of performing their functions. In moving on land it jumps by flexing its tail and suddenly straightening it. This fish belongs to the genus *Periophthalmus*.

Another, which possesses the same faculty of carrying sufficient water to keep its gills moist, and has even superior locomotive ability, is the climbing perch, a native of nearly the same regions as the foregoing. It is difficult to imagine anything more unfishlike than the peculiar characteristic of this fish. It leaves the water with the utmost readiness, will live for several days entirely removed therefrom, and will travel many miles.

One of our native fishes, although by no means so wonderful as those just described, yet illustrating, in an interesting way, the high development of an organ for a special purpose, is the paddle-fish of our Western waters. This is one of the sturgeons, and belongs to the genus *Spatularia*, so named from its striking peculiarity, the elongated and flattened snout, with which it turns up the soft mud of the river bottom, and dislodges the small crustacea on which it feeds.

In appearance, the paddle-fish suggests somewhat that ferocious warrior, the swordfish, though they are not at all related, the latter being allied to the mackerel. In this case the prolongation of the upper jaw forms, not a peaceful shovel, but a death-dealing weapon which has made its possessor celebrated since the days of antiquity. Aristotle describes him, and Pliny mentions that ships were sometimes sunk by him. But the weapon which makes him so terrible is, at the same time, the implement with which he makes his living, preying upon small fish like the herring, menhaden, mackerel, and others which swim in close schools near the surface. Rushing into such a school from below, laying about him on all sides with his terrible blade, throwing himself into the air and falling back upon his victims, he wreaks sad havoc. His scientific name is descriptive—*xiphias gladius*, from a Greek and a Latin word each meaning a sword.

Less active, less energetic, more wily, and even more rapacious a creature is the grotesque goose-fish or angler. This fish is as sluggish and inert in his nature, as the sword-fish is impetuous, yet it is provided with means for capturing its food that are no less effective, and still more wonderful than those possessed by the latter. It is a bottom-fish, and the dull color, and the mottling with which it is covered throughout, so closely simulate the tones of the dark algae among which it lies in wait that it is practically invisible. Its most wonderful feature is the delicate taper spine which projects from the upper jaw, tipped with a waving, fleshy appendage, which is said to serve as a lure to other fish to draw them near the yawning jaws of the angler. It has been doubted by some that such is the purpose of the tentacle, which is held to be merely a sensitive feeler. Nothing can exceed the rapacity of this fish, and its flabby sides are capable of an incredible degree of extension. Its scientific name, *Lorophium piscatorius*, describes its crested appearance and its piscatorial habits. It worries

the fisherman by its indiscreet appetite for the wooden buoys attached to their lobster-pots.

A fish somewhat similar to the angler, though having qualities that render him far more wonderful, is the torpedo. This strange creature, unfitted by its conformation for rapid action, deprived of all ordinary means of defense, is compensated by the possession of an agency, silent, invisible, potent, that renders it one of the strangest and most redoubtable of Nature's creatures. Any enemy approaching the fish, or any small creature suited to its stomach, is transfixed and rendered helpless by a powerful shock of electricity. So heavy is the shock from a full-grown fish that men have been knocked down by it, and as the water forms an efficient conductor, the fish's range of execution is considerable. The torpedo is one of the rays and belongs to the sub-order of cartilaginous fishes.

Lastly we come to a little fish—the archer—which, while not possessing any peculiar development of organ, has the faculty of projecting a drop of water with such accuracy and force, as to bring down any insect which may chance to alight near the surface of the water. An insect anywhere within a range of twelve or eighteen inches is a certain victim. There are several species of the fish on the shores of the Eastern seas. They belong to the genus of *Chaetodonts*, a Greek word signifying bristle-tooth.

RECENT SCIENCE.

A New Telephone.—According to the claims of an English inventor, he has produced a talking-apparatus which will entirely supersede anything yet produced by Bell or Edison. His machine talks right out, so that the receiver of a message through it, will not have to be continually shouting: "What's that? I don't hear you. Stand a little further from the telephone, please. That's better," and other like interruptions to the easy flow of conversation. The new talking-apparatus says all that it has to say in a tone loud enough for all in the room to hear, and without the aid of any ear-receiver. All the recipient of a message will have to do will be to sit at his desk and listen, while he holds in his hand a transmitter into which he speaks his replies to the person at the other end of the wire who is conversing with him.—*Chicago Post*.

A Relic of Chaldea.—A very interesting find was made in a royal palace of ancient Armenia by M. de Sarzac, who has been carrying on excavations in Chaldea by permission of the Turkish Government.

It was the colossal head of an immense lance, made of copper-bronze, 14 centimetres wide and 80 long, with six holes to attach it to its handle. At the point of the spear-head is engraved a lion with its claws in the position of attack. Below is an inscription which, however, gives no clew to the former owner of the weapon. Learned archæologists who have examined the lance-head are of the opinion that it was once carried by Isdubar, the Chaldean Hercules.—*The Age of Steel, St. Louis (Mo.)*.

Bleeding Bread.—The phenomena known in Germany as "*Blut im Brode*," and to us as bleeding bread, has appeared in this country to the no little dismay of the peaceful inhabitants. The subjects of the visitation are not only bread and biscuit, but also boiled potatoes, rice, and other farinaceous substances, on which red stains appear, resembling blotches of blood. In former times, before their nature was known, these blood-stains created much consternation amongst the superstitious as portents of calamity. The first modern naturalist who described it in scientific terms was Dr. Sette, of Venice, who recorded its appearance in Padua in 1819, and gave it the name of *Zoogalactina imetropha*. In this instance, it is stated that "a peasant of Liguara, near Padua, was terrified by the sight of blood-stains scattered over some polenta, which had been made and shut up in a cupboard on the previous evening. Next day similar patches appeared on the bread, meat, and

other articles of food in the same cupboard. It was naturally regarded as a miracle and warning from heaven, until the case had been submitted to a Paduan naturalist, who easily recognized the presence of a microscopic plant."

The present determination of this organism, according to some, is *Micrococcus prodigiosus*, but according to others it is *Bacillus prodigiosus*, and, consequently, one of the *Schizomycetes*.—*Nature, London*.

Fresh Papyri.—A collection of Egyptian papyri, recently purchased by subscription for the Geneva Public Library, is being examined by M. Jules Nicole. He has discovered fragments of the Iliad and the Odyssey, the former comprising portions of Books XI. and XII. presenting great variations from the received text. There is also a passage of Euripides's "Orestes," a thousand years older than any MS. hitherto known. M. Nicole has likewise found a didactic elegy on the stars, an idyll on Jupiter and Leda, and historical and scientific compositions. In Christian literature there are liturgical passages, portions of the Bible, with or without commentary, and later documents on Eastern Church History. There is also a letter from a bishop or superior of a monastery to the postal-authorities, which asks for horses to be provided for three months for the use of the monks in traveling, "for they are Orthodox."—*The Times, London*.

Structure of the Nervous System.—The sixty-fifth Convention of German Scientists at Nürnberg opened its labors by an address from Geheimrath Professor His-Leipzig on the structure of the nervous system. The nerve springing from the brain and spinal marrow is the axal process from a nerve-cell. While it is connected on the one side with this cell, the other end is free, and, ordinarily, very much ramified. The most nerve-cells send out also, in addition to the nerve, numerous processes with free terminations, the so-called protoplasmic processes or dendrites. The sensitive nerves originate, not in the cells of the brain or spinal-marrow, but are attached independently to the cells of the so-called spinal ganglia. As far as can be ascertained, the portion of the sensitive nerve which penetrates the brain, as well as the peripheral termination, is branched into numerous free ends. The entire nervous system consists consequently of innumerable independent cell-districts in contact—the so-called nerve-centres. The gray matter of the brain and spinal-marrow is like felt in which the nerve-elements have no uninterrupted attachment, as was formerly supposed. The nerve-centres are in all cases independent of each other, and it must be inferred that the transference from one nerve-system to another in the gray substance is effected through transformed interstitial matter. Special anatomical preparations have afforded a clew to the mode in which this is accomplished. Two types of conducting junctions have been recognized. In the one, the branches of the nerves from two or more nerve-centres come into direct contact; in the other, the terminal branches of one nerve-centre form a network around the cells of another nerve-centre. The excitation is conveyed to the cell, and, as far as we are able to determine, is transmitted further in the direction of the nerve-processes. The dendrite-processes, on the other hand, collect the excitation, and communicate it to the cells. The arrangement admits of one nerve influencing a great number of independent nerve-centres. And as the nerves of sensation on their way to the brain send out numerous side shoots to the motor-centres of the spinal-marrow, it becomes intelligible that the same nerves can transmit both conscious impressions and motor-reflexes.—*Die Natur, Halle*.

The Ruins of Sinjerli.—Dr. von Luschen, the director of the three expeditions which have been sent out to Northern Syria by the Oriental Museum at Berlin, has at length published the first portion of his official account, which is noticed at length in *The Academy*, London, of October 14. The chief of the monuments that have been disinterred is a monolith of

Esar-haddon, erected soon after his conquest of Egypt. Among the other monuments are three of the highest possible interest, as they contain inscriptions in relief of a very early date in the Aramaic branch of the Phœnician alphabet.

This monolith of Esar-haddon gives us new information in regard to the Assyrian conquest of Egypt. It tells us how the Assyrians followed Tirhakah, of Egypt and Ethiopia, from Iskhupri to Memphis, a march of fifteen days, smiting the flying Egyptians day after day, and how Tirhakah himself was five times struck with the point of the spear. It further tells us how Memphis was taken and destroyed after a siege of only half a day, and how Usanakhuru (User-n-Hor), the son of Tirhakah, whose name has not been previously known, was among the captives sent to Assyria.

Perhaps the most interesting point connected with the monolith is that Tirhakah is represented upon it as a negro, along with another king whose Syrian dress seems to suggest that he is Baal of Tyre. He is kneeling before Esar-haddon who holds a cord, one end of which is fastened to a hook in the captive's lip.

The Aramaic monuments, if we may so describe them, have already been spoken of in *The Academy*. Two of them are of great interest. One of these, which was discovered in Gershin, is a dedication to the god Hadad by Panammu I., the son of Qaral, "King of Ya'di." The other, which is of later date, and was found in a deserted Turkish cemetery close to Sinjirli, was erected by Bar-Rekeb, the son of Panammu II., the son of Bar-Tsur, in memory of his father, the vassal and tributary of "Tiglath-pileser, King of Assyria," and it was placed under the protection of Hadad, El, Rekeb-el, Shemesh, and all the other deities of Ya'di. Bar-Rekeb states that the Assyrian King had given his father certain cities in the neighboring State of Gurgum, and that Panammu had been afterwards murdered; the assassins were, however, punished by Tiglath-pileser, who restored Bar-Rekeb to his father's throne. In a third inscription Bar-Rekeb entitles himself "King of Sama'l, servant of Tiglath-pileser, lord of the four zones."

RELIGIOUS.

THE MYTHOLOGY AND RELIGION OF PRIMITIVE PEOPLE.

DR. CHARLES H. S. DAVIS.

Condensed for THE LITERARY DIGEST from a Paper in
Biblia, Meriden (Conn.), October.

OUR earth, as Herder says, "owes the seed of all higher culture to religious tradition, whether literary or oral." At a certain stage in the life of every people we find ideas and fancies presented in the historical form, which represent their religious belief, and generally their oldest traditions. The oldest theology of all nations is in the form of myths, hence the great importance of mythological study in order to reach the fundamental ideas belonging to the moral and religious nature of man, as they have been embodied by the imaginative faculty of the most favored races.

It is difficult to comprehend the attitude of primitive humanity in its personifying stage of thought, a system of thought not reasoned or abstract, as one's is now, but felt and imagined, as was natural in the case of those human beings who had developed no reasoning faculties, but were all made of senses in the highest physical perfection, and of the most vigorous imaginations. In their total ignorance of causes they wondered at everything; and their poetry was all divine, because they ascribed to gods the object of their wonder, and thought that beings like themselves but greater, could alone have caused them; thus they were like children, taking into their hands inanimate things, and playing and talking with them as though they were living persons.

Religion rests upon ethics and emotion. In its primitive

stage the ethical phase is entirely occupied by a sense of duty to demoniac powers—a slavish sense of duty as to a master who must be obeyed in fear and trembling; and the emotion is wholly a sense of wonder at inexplicable facts and processes, mainly of the physical universe, which spurs the fancy to express the superhuman in terms of the human, and in a shape we call a myth. The history of cult and ceremonial religion traces the development of an ethical sense, from physical offering and sacrifice through symbolical rites, up to the notion of duty to one's fellows, as an outcome of duty to one's God. The history of all religious emotion, on the other hand, is for all early stages a part of the history of poetry, and must chronicle the attempts of the human mind to set in order and realize the sense of wonder at the supernatural. The realization of this sense of wonder is expressed in the myth, and a series of myths may foster a primitive creed. From both these great religious factors, the ceremony and the myth, constantly there slips out and escapes the living faith which gives them being.

In one sense, every religion was a true religion, being the only religion which was possible at the time, which was compatible with the language, the thoughts, and the sentiment of each generation, which was appropriate to the age of the world. The idea of the soul which is held by uncultured races, and is the foundation of their religion, is not difficult for us to understand if we can fancy ourselves in their place, ignorant of the very rudiments of science, and trying to get at the meaning of life by what the senses seem to tell. The great question which forces itself on their minds is one that we, with all our knowledge, cannot half answer: what the life is which is sometimes in us, but not always. We ought, therefore, to put the most charitable interpretation on the apparent absurdities, the follies, and the errors of ancient religions.

The primitive religion of Egypt was ancestor worship, but as long ago as the founding of the pyramids, this had been superseded by a more advanced stage of thought. The oldest form of prayer extant, dating from 3766 B. C. to 3366 B. C., shows us that the Egyptians in their most ancient propitiation of ancestors, always made it through prayer, not to the ancestor, but to Anubis, Osiris, or some other god; while the deceased is described in the funeral inscription as "faithful to the great God." "The monotheistic intuition," says Max Müller, "is inseparable from the conception of religion, and we find traces of it in all places and throughout all times, and this monotheistic intuition is always accompanied by faith in the persistence of the human personality after death; and in the ancient traditions of many nations the belief that their laws were communicated directly by God to the lawgiver is quite general."

The inscriptions of old Akkad and Babylon clearly express the ideas of the early people, of creation, and of Providence; how man came into being, how God was the directive force in the ordering of the world, how He was worshiped in the first ages, and how He communicated His will to man. Sometimes their ideas are crude and mythical, but they evidently had a perception of the truth. In the higher and more gifted minds of ancient Akkad we find a pure monotheism.

Modern research has discovered the temple in which Abraham worshiped and the name of the god he adored and the psalm of adoration which for forty years he chanted. The temple was that of Sin, the male moon god of Ur. Referring to the religion of the early Chinese, the Rev. Geo. Owen tells us: "The old classics of China going back to the time of Abraham, show a wonderful knowledge of God. There are passages in those classics about God worthy to stand side by side with kindred passages in the Old Testament. The founders of the Chinese race believed in an omniscient, omnipotent, and omnipresent God, the moral governor of the world and the impartial judge of man."

In Greece, as in India, the worshipers often rose into a region immeasurably higher than that of their mythology. To both the name for the bright heaven had become a name for the One only God. This is the *Dyaus pitar* of the Vedas, the *Zeus pater* of the Greeks, the *Jupiter* of the Romans; and that means in all these languages what it meant before they were torn asunder—it means Heaven-Father!

SUMMARY OF PERIODICAL LITERATURE.

EDUCATION, LITERATURE, ART.

Educated Men, The Mission of. S. G. Valentine, Ph.D. *Lutheran Quarterly*, Gettysburg, October, 18 pp.

THE college alumnus should stand for the intellectual and spiritual, as over against the merely material in life. There inheres in the age a tendency to unduly exalt the material, and to pay too little regard to what the man is in himself. The life of man should be filled with intellectual and spiritual interests, and every truly educated man should be a prophet to his generation, weaning men from absorption in material pursuits, and awakening them to a desire for higher spiritual growth.

Greeklings (The Hungry). Emily James Smith. *The Atlantic Monthly*, Boston, November, 8 pp.

A COMPARISON of the Greek with the Roman character, in the highest stage of Greece's development, and again after she had bowed the knee to her all-conquering rival. Juvenal depicts her at a period when her degradation was complete, and his point of view being ethical he lashes the Greek with splendid invective. But the Greek at any rate was never crushed by misfortune, never so cowed by the sense of Roman might as to lose his own consciousness of superiority.

Musical Taste, Catholicity in. Owen Wister. *The Atlantic Monthly*, Boston, November, 5 pp.

THE writer starts with a notice of Beethoven and Weber, the two great masters of the early years of the century, the one in symphony, the other in dramatic music, each of whom achieved conquests in a realm which the other was incapable of entering or even of appreciating. Whether, he says, we draw the line backward or forward from these two types, we find the same sharp distinction, the same antagonism between the great leaders of subjective and of objective music. He justifies this as regards the leaders; they live in their art, each in his own especial realm of it, but as regards the general public, he would have us cultivate the same catholicity in music as in literature.

Poetry, An Old Book About. John Vance Cheney. *The Californian*, San Francisco, November, 8 pp.

THE Book referred to is entitled "Lectures on the Sacred Poetry of the Hebrews," translated from the Latin by the Right Rev. Robert Lowth, Bishop of London, of which an American edition was published in 1829. The writer comments on the general absence of anything like an attentive study of the poetry of the Hebrew Scriptures which he explains by the assumption that not one in a thousand, even among scholars, has a just conception of the character, of the office, and of the power of poetry. Bishop Lowth's volume is quoted from at length in support of the view that poetry is the supreme of power, and that the poetry of the Hebrew poet takes its place in the first rank.

School Libraries. H. E. Scudder. *The Atlantic Monthly*, Boston, November, 4 pp.

As a general proposition the author contends that it is a function of the school to provide compensations. The introduction of a higher class of readers into schools has awakened an appetite for more books—for books which take up the parable and expand it. The school library hence originated as a necessary adjunct of the schoolroom; and, performing a useful function, it is rapidly spreading under the impulse of a legitimate demand.

Tennyson. *Revue Chrétienne*, October, 16 pp.

A CAREFUL study of the works of Tennyson, especially from a religious point of view, as to which, it is thought clear that, while the poet never went to Church, he had in the highest degree that religious sentiment which in England is frequently found very near to atheism, and which in him addressed itself not only to God, but to the Person of Christ, and that he had besides a perfect comprehension of Christianity, of its power over souls and over the lives of those whom it influences.

RELIGIOUS.

Authority in Religion, The Source of. The Rev. David H. Bauslin. *Lutheran Quarterly*, Gettysburg, October, 31 pp.

THE writer, after presenting the counter claims of the Romanist, who locates all authority in the Church, and that of the Rationalist, who finds it in the reason, supports the view of the Protestant, who traces it to the Word of God, as the only infallible rule of faith and practice.

Christian Belief, The Source of Authority in. The Rev. E. F. Bartholomew, D.D. *Lutheran Quarterly*, Gettysburg, October, 12 pp.

To talk about a conflict between faith and reason is nonsense. There can be no such conflict. Faith is a spiritual induction of the reason. Reason has its gradations. These are, first, scientific induction; secondly, theistic induction; thirdly, ethical induction; fourthly, spiritual induction, equivalent to faith. Faith is, hence,

the highest mode of the reason's activity. The subjective grounds of a standard belief is found in the nature of the reason, but the reason must have a criterion external to itself, because of its own limitations. It wants a standard characterized by *universality, uniformity, and inevitableness of law*. This universality must include *infallibility and divinity*, and THE BIBLE IS SUCH A STANDARD.

Christian Worship, Fundamental Principles of. The Rev. C. S. Albert, D.D. *Lutheran Quarterly*, Gettysburg, October, 28 pp.

CHRIST gave the essentials of worship, out of which the Church, under the guidance of the Holy Spirit, develops its forms. These forms are essential to spirituality in worship. Baldness of form means slovenliness of worship. The more spiritual the soul of religion is, the more glorious and heavenly, but not the less real is the body with which it is invested. The service of the Lutheran Church contains all the fundamental elements of Christian worship.

Denominational College (The) and Its Mission. The Rev. S. H. Trabert. *Lutheran Church Review*, Philadelphia, October, 16 pp.

THE Denominational College has for its mission the conservation of the religious character of the Nation. State institutions and the undenominational colleges give a liberal education in secular learning, but their moral training is necessarily of a negative character. The mission of the Denominational College is to counterbalance this negative moral training by bringing up a generation imbued with positive religious convictions. The closing of the Denominational College would be the funeral knell of positive Christianity.

Metlakhatla, A Marvel Among Missions. The Rev. D. L. Leonard. *Missionary Review of the World*, New York, November.

A THRILLING narrative of missionary enterprise in Alaska, beginning with William Duncan's pioneer labors among the cannibal Tsimshians, and the establishment of the Christian colony of Metlakhatla, of which Duncan became at once the civil, religious, and industrial head, inspiring the utmost confidence among his people who now constitute an orderly, industrious, cultivated, and thriving community.

Moral and Physiological Problem (A New). R. J. Holaind, S.J. *American Ecclesiastical Review*, Philadelphia, November.

THIS paper is intended as introductory to the solution of the *Causa conscientia*, proposed in the *Review* some time ago. The discussion deals with cases of extra-uterine gestation, and the question of solution is the moral duty of the physician in respect of exposing the mother to risks from operations designed to bring the child alive into the world and afford an opportunity for its baptism. The subject is approached in detail by means of hypothetical cases submitted to eminent doctors for their views as to the proper course to be pursued in each case. The subject is not concluded in the present number, although the whole number is devoted to the subject.

Negative Criticism (The) of the Old Testament. Prof. G. F. Spieker, D.D. *Lutheran Church Review*, Philadelphia, October, 14 pp.

THE writer's attitude is clearly defined in the opening paragraph of the paper in which he expresses the view that "destructive" is a much more appropriate word than "higher" to denote the various efforts of the school from Spinoza, its founder, to our own day. It is *higher* only in the sense that it sets itself up and exalts itself over all evidence. Its leaders are, in a sense, learned, but their learning is not assimilated. Following this general review of the critics, the author takes up the recently published work of Dr. Adolph Zahn, in which the labors of the negative critics are reviewed analytically from the point of view of positive criticism.

Pietism, Mühlénberg's Defense of. The Rev. Prof. C. W. Schaeffer, D.D., LL.D. *Lutheran Church Review*, Philadelphia, October, 27 pp.

THIS is rather an old story. The Pietists or Separatists withdrew themselves from the Lutheran Church in the first half of the Eighteenth Century. The German Church authorities were very much scandalized at this assumption of higher wisdom and purity, and Dr. Balthasar Menzer undertook to lash them. Mühlénberg replied, defending the Pietists and criticising the condition of the Church which had led to the separation. The salient points of Menzer's attack and the substance of Mühlénberg's defense are given in Dr. Schaeffer's paper. Mühlénberg was orthodox.

SCIENCE AND PHILOSOPHY.

Americans (The Early). Professor George N. Richardson. *The Californian*, San Francisco, November, 10 pp. Illus.

THE "Early Americans," the subjects of this paper, were the cliff-dwellers of New Mexico, Arizona, Colorado, and Utah, a once numerous fair-haired, settled, agricultural people who have wholly disappeared unless the Zuñi and Moqui are remnants of them. The author is able to throw no new light on the mystery of their origin or fate, but he contributes a great deal of interesting descriptive matter along with an outline of all that is known or surmised about them. The paper is liberally illustrated.

Schoolboys (Spectacled). Ernest Hart. *The Atlantic Monthly*, Boston, November, 3 pp.

MR. HART aims, in the present paper, at correcting the somewhat general impression that the growing use of spectacles by

school-children is evidence of the growing imperfection of vision. He attributes it entirely to the progress of ophthalmological science, which has traced many of the ills of young people to imperfect vision, and provided for their relief. It is especially in youth that spectacles are necessary for the correction of visual defects before they become chronic, and it is suggested that we must look for an increase in the use of spectacles among children, to be compensated for by diminished frequency in the use of spectacles in the prime of life.

Science, What Is? Prof. T. C. Chamberlin. *Chautauquan*, Meadville (Pa.), October, 4 pp.

THE Professor answers his question by explaining that, although it has become common to apply the term Science almost exclusively to a knowledge of physical things, Science, in its best sense, does not reside in the subject-matter, but in the nature of the knowledge. Science is determinate, systematic, organized knowledge respecting any subject.

SOCIOLOGICAL.

Abstinence, The Place of, in the Theory of Interest. T. N. Carver. *Quarterly Journal of Economics*, Boston, October, 22 pp.

THE argument in this paper is an extension to the theory of interest, of Professors Jevons's and Clarke's theory of the balance of opposing forces in relation to value, and the theory of marginal productivity. Increase of capital, other conditions being equal, is attended by a fall in interest, and the limit of temptation to accumulate capital, is the point at which the pain of abstinence is balanced by the reduced rate of interest. There is, hence, a limit to the inducement to add to one's capital. The writer then points out that if interest were forbidden by law, there would be little inducement to save, and little capital available for industrial purposes.

Conciliation (Courts of in America). Nicolay Grevstad. *The Atlantic Monthly*, Boston, November, 7 pp.

Two years ago, *The Atlantic Monthly* presented an outline of the courts of conciliation in vogue in Norway and Denmark, and already Norwegian good sense has resulted in transplanting the system to American soil. The act providing for its introduction into Dakota has received the Governor's signature, and will take effect next Spring. The purpose of these courts of conciliation is to take evidence in the case, no lawyers being present, and to endeavor to aid the disputants to reach an amicable adjustment. In the order of procedure, the suit being filed in the court, the justice summons the two parties, together with two commissioners of conciliation; statements are taken, witnesses heard, if necessary, and if an amicable settlement is reached, it is recorded as a judgment of the court. If an amicable settlement cannot be effected, the action will proceed to trial and judgment as is now provided by law.

France and the Middle Empire. Albert Perquer. *Correspondant*, Paris, October 10, pp. 24.

In this second paper on the position held by France in China, there are given statistics of the French population, official and otherwise, in the Chinese cities Tientsin, Canton, and Peking, the details about the last-named city and life therein being especially interesting; it appearing that the winters there are intensely cold, and the summers pitilessly hot, the foreign legations during the warm season being accustomed, in order to escape the heat and stifling dust, to take up their residence in the Buddhist temples, in the vicinity of the Summer Palace.

Immigration and the Sweating System. George Ethelbert Walsh. *Chautauquan*, Meadville, Pa., November, 6 pp.

THE sweating system, which is an outgrowth of European methods, is fostered by the weekly dumping on this continent of thousands of poor, uneducated, and half-famished immigrants. At present it is confined almost exclusively to the manufacture of clothing in the large cities, but at its present rate of increase it may extend so as to include all other branches of manufacture within a comparatively short time. The manufacturers find it to their profit to give their work out to the sweating contractors, who, working on the large scale, reduce economy in cost of work to a fine art. Polish Jews and their families do the most of the sewing, and Italian women the buttonholes and finishing. The writer penetrates to the poverty-stricken and unsanitary homes of the sweaters, and discusses legislative measures for arresting and tempering the evil.

Money, Value of. F. A. Walker. *Quarterly Journal of Economics*, Boston, October, 15 pp.

THIS paper was read before the American Economic Association, at its session in Chicago, Sept. 13, 1893, and is designed to combat the view that the extension of banking facilities in any way affects the value of money as determined by the price of goods. An important feature of the argument is that, in the ordinary transactions of business, no inconsiderable portion of the goods produced is directly exchanged without the intervention of money, and that it is precisely this class of transaction which banking operations facilitate, and that the multiplication of these transactions would in no way disturb the relation of money and prices, which is determined by the law of supply and demand in respect of those transactions in which money constitutes the medium of exchange.

Reform, The Source of. R. H. Macdonald, Jr. *The Californian*, San Francisco, November, 3 pp.

THE writer sets out by controverting Ruckle's proposition that no great reform, legislative or administrative was ever originated in any country by its rulers, and appeals to history in support of his position. In our own country the people are the rulers, and here the writer enforces the point that individual efforts at reform will be of little weight unless they have the support of the masses.

Russia of To-Day. Fédor Zakarine. *Correspondant*, Paris, October 10, pp. 23.

In this first paper, the author, whose name indicates that he is a Russian, gives some statistics as to the superficies and population of Russia—containing a sixth part of the land on the surface of the globe and a fifteenth part of the human beings in the world, or 115,000,000 persons;—then describes Alexander III. and the Imperial Family, the Court, the Russian people, so varied in their ranks and classes, and, finally, St. Petersburg, both in summer and winter, with its splendid edifices, its picturesque out-of-door life, its luxury and misery.

Woman, The Participation of, in the World's Congress at Chicago. Anna Simpson. *Nord und Süd*, Breslau, October, 11 pp.

A VERY interesting sketch of the organization, labors, and objects of the Woman's Branch of the World's Congress Auxiliary of the Chicago World Exhibition, under the Presidency of Mrs. Bertha Honoré Palmer. Especial attention is devoted to questions affecting woman's progress, in all of which the principle of woman representation takes the first place. The records of the collective Congresses, papers read, etc., which are to be published by the National Government, will, it is estimated, fill twenty-five volumes of the size and type of the *Encyclopædia Britannica*.

UNCLASSIFIED.

Chinese and the Fisheries. Robert F. Walsh. *The Californian*, San Francisco, November, 8 pp.

AN interesting account of the Chinese fisheries on the Pacific coast, recently treated of in a bulletin of the United States Fish and Fisheries Commission. The fishing is principally for shrimps, and small fish not exceeding two inches in length. The shrimps are dried and prepared, mainly for export to China, and the annual export is estimated at 769,660 lbs. of shrimp meat and five times that weight of shrimp shells, representing a total value of about \$115,388. The Chinese import returns, however, give the figures for shrimp meat as about two million pounds, and the discrepancy which cannot be explained, is referred to the wiles of the Chinese fishermen who "for ways that are dark" are said to excel their compatriot Ah Sin.

Marie Antoinette in 1783 and 1793. Clarisse Bader. *Correspondant*, Paris, October 10, pp. 22.

A COMPARISON, founded on manuscripts, mostly unpublished, between Marie Antoinette, as she was in 1783, when she was a pleasure-loving Queen with a passion for play, a love of amusement, an extravagance in spending money which made her very unpopular with the people, with no frank and bold adviser since the death of her mother, Maria Theresa, in 1780, and the same personage in 1793, when she was in prison, a widow, deprived of her children, and sent to the scaffold. By the present writer the Queen is regarded solely as a martyr, and her great faults, which were undoubtedly expiated more bitterly than they deserved, are ignored.

Parks and Reservations. Maurice Neuman. *The Californian*, San Francisco, November, 7 pp.

THE subject dealt with here is the wisdom of setting aside the Yosemite National Park as a Government Reserve. The tract is a considerable one, having an area of about 7,146 square miles, and the writer on various pleas opposes its reservation by Government. Among other pleas which he advances, are, first, that the cleared forest is soon restocked by natural reproduction, rendering conservation unnecessary, and, secondly, that some of the valleys are suitable for fruit growing, but that such settlements can never flourish in a forest reserve, closed to the lumberman's axe.

Prunes. Emmanuel Ratoin. *Revue Scientifique*, Paris, September 23, pp. 4.

STATISTICS about the production and exportation of prunes in France, especially those of Agen on the Garonne in the south of France. These last had no competition for a long time anywhere in the world, until California began to plant the Agen prune. The cultivation there has succeeded so well, that the exports from France have been largely reduced, although, as 620,000,000 million pounds of prunes are consumed in the United States, a great many French prunes are still brought to this country.

Spirit Photography. Dean Clarke, M.D. *The Californian*, San Francisco, November, 9 pp. Illus.

In this paper Dr. Clarke takes up the cudgels in defense of Spiritualism against the reflections cast upon it by Dr. Elliot Coues, in the September (1892) number of *The Californian*. The writer is evidently animated by an unshakable conviction that spirits can be photographed, and supports his argument by a series of photographs which certainly do look very shady.

BOOKS AND BOOK-WRITERS.

MAXIMS OF GOETHE.

THERE seems to be no end to the literature relating to Goethe. The latest book about him is a translation by an Englishman, Mr. Bailey Saunders, of Goethe's "Prose Maxims." The German work contains more than 1,000 of these Maxims, but Mr. Saunders has translated less than 600 of them. Those left out, relating to science and art, were omitted on the advice of Professor Huxley and Sir Frederick Leighton. For the volume* Mr. Saunders has written a preface, of which *The Tribune* (Chicago) has this to say:

"Mr. Saunders believes that most of the Maxims as they now stand were not only published but also composed in Goethe's last years. 'The unity of meaning which stamps them with a common aim; the similarity of the calm, dispassionate language in which they are written; the didactic tone that colors them throughout, combine to show that they are among the last and ripest fruits of his genius.' The character and value of these sayings are admirably defined in the translator's Preface, a composition which bears ample testimony to the taste and intelligence of the writer. Mr. Saunders bids us note how nearly the Maxims touch the needs of our own day, and how greatly they may help us in facing certain problems of life and conduct which appeal to us with peculiar force and subtlety."

Some of the maxims *The Christian Advocate* (New York) finds very obscure:

"Mr. Saunders takes a lofty position, and exalts Goethe far above any other author of the last two centuries. It is well that he explains the fact that of many of these 'Prose Maxims' the 'language is hardly lucid, even to a German,' for in English their obscurity is frequently discouraging. It is reassuring to know that the fault is not entirely ours when we can find nothing at all in some of these sentences."

The Churchman (New York) discusses the volume at length and comes to some conclusions which are not complimentary to Goethe, to the Maxims here published, or to Mr. Saunders's Preface:

"Those who understand and admire Goethe, admire him with a passionate devotion which is in the nature of a religious cult. They seem to regard hesitancy or moderation of praise not so much as an error of judgment, but as a kind of blasphemy; and claim for him not only (as well they may) an amazing genius, but high nobility of life and stainless personality. But, nevertheless, his life, at least if Lewes's biography may be trusted, was in many respects both selfish and odious; and some of his writings ('Elective Affinities,' for instance) may account for, if they do not justify, the fact that they have been judged immoral. Indeed, a man of his splendid genius can hardly be excused for devoting himself almost solely to the luxuries of thought and expression in the midst of the upheavals and revolutions among which he lived."

"But any devotee may be excused, though we are not bound to join in his devotions; and to deny or disparage the genius of Goethe would be ridiculous indeed. We can scarcely believe, however, that the 'Maxims and Reflections' here translated will be very widely appreciated. They do not seem to have attracted much attention even in Germany; where they appeared in a separate form, only so late as 1870; which is the text from which this translation is made."

"It may be presumptuous to offer a judgment at all on anything of Goethe—but there it is. Very few, an almost infinitesimal fraction of mankind, can make any use of highly-condensed general maxims. Abstract propositions have to be retranslated into the concrete and particular. Few will appreciate these 'Maxims' without some sort of concrete annotation; something after the manner, perhaps, of Whately's edition of Bacon's 'Essays.'"

STRAUSS'S "LIFE OF JESUS."

IT is nearly sixty years since Strauss's "Life of Jesus" first appeared, and nearly fifty since George Eliot translated it. A new edition of her translation, long out of print, has recently been published with an Introduction by Professor Otto Pfleiderer, of Berlin. In the criticisms on this new edition,† it is interesting to note the absolutely diverse opinions as to whether the theory of Strauss can be said to be still alive or has been absolutely refuted. A representative of one side is *The Tribune* (New York), which thinks that the theory has long since been abandoned as untenable.

"Most of the preceding rationalists had to a greater or less degree assumed the historical character of the Gospel narratives. Strauss boldly threw that assumption overboard. The Gospel narratives, he

said, were myths, and being myths, it was idle to look for any historic truth in them. Around a few unimportant facts concerning the man Jesus, the Evangelists, he contended, had woven a number of myths which grew out of the Messianic expectations of the early followers of Jesus. This theory appeared to make good the defects of the rationalistic conceptions of Jesus, and for a time it excited a wide-spread interest. But it has long since been abandoned as untenable, and Strauss no longer holds a place of authority in the world of scholars."

"His method was hard and mechanical, and in many instances he forced the facts to fit his theory. Admitting the value of much of his negative criticism, he failed utterly to account for Christ and Christianity. Why did these Gospel narratives grow around the life of Jesus if Jesus was only an ordinary man? And how came so tremendous a fact as Christianity to arise on no more stable a foundation than a number of incredible myths? There is not a glimmer of an answer to these and similar questions in Strauss's book. It is merciless and logical in its negative criticism, but it shows its author to have been totally unfamiliar with the science of constructive criticism, which is doing so much to-day to bring out the real facts concerning the origin of Christianity. Strauss, indeed, called the attention of the Christian world to the fact that much of its knowledge concerning Jesus was open to question, but he furnished no positive facts that could not be easily assailed and overthrown. He simply criticised the Gospel history, without making any attempt to examine critically the Gospel documents themselves, which form the sources of the history. And no intelligent scholar to-day needs to be informed that it is along this path that modern biblical critics have made and are making their most important discoveries."

Of quite a different opinion are the critics, of whom *The New World* (Boston) is a representative:

"The republication of the English translation of Strauss's famous work, with this review of it by the distinguished Berlin theologian, is itself no insignificant phenomenon. After all, the book was not slain; or, if it was slain, it has come to life again, and 'the last error is worse than the first.' Such books as Martineau's 'Seat of Authority' and Pfleiderer's 'Urchristenthum' are signs of a reversion to the critical position of Strauss, though with some strikingly different results. This reissue of the English translation of his first book seems to indicate that English people still read it. In 1864 Strauss himself wrote, 'The book has not been refuted, but developed only; and if it is not now largely read, it is because it has been absorbed into the culture of the day.' What are the main positions of the book? Miracles do not happen; contradictory narratives cannot both be true; the Gospels were not written by persons in immediate contact with the events reported; the miraculous and discrepant narratives in the Gospels can be best explained as the products of ideas and not the expressions of facts. Strauss failed in many respects in the application of these principles to the details of the Gospel narratives, as he himself afterwards acknowledged, and as Professor Pfleiderer shows. But, from Neander to Weiss, every subsequent historian has had at least to partially admit their validity. Evidently, we are on the eve of a more full and frank admission of it. The miraculous element, the harmonistic treatment of the sources, the Apostolic origin of the accounts are regarded with ever-growing suspicion and doubt amongst all historians of the life of Jesus, while even Strauss's 'mythical' explanation, though under another name, and in an altered form, is more and more a favorite principle of interpretation. The critic Strauss still lives!"

CROWE'S THACKERAY.

WHEN Thackeray came to the United States for the first time, in 1853, he brought with him a Mr. Eyre Crowe, as secretary, business manager, and companion. Mr. Crowe, who has become an A.R.A. now, after forty years' silence, publishes his reminiscences of the trip through the United States, in a book,* which *The Nation* (New York) speaks of thus contemptuously:

"Mr. Eyre Crowe, A.R.A., frankly advises the reader that the letterpress of his 'With Thackeray in America,' is only a running commentary on the sketches, and that the latter are of little value except for their connection, more or less remote, with the name and charm of Thackeray, whose private secretary he was on the tour. This is almost as perilous a fabric as the Hindu mythology, with its world resting on an elephant and the elephant on a turtle—especially as, in this case, the turtle, in the person of Thackeray, is only as dimly and doubtfully present as the smile of the vanished Cheshire cat. The book, in fact, distinctly disappoints the expectations which its title arouses. The dead level of the text is broken by little more than several amusing inaccuracies, and the most that one can get out of the illustrations, which, as a whole, are interesting in neither subject nor execution, is an occasional reminiscence of a building that has ceased to exist, or of a face which the world has come to know in quite other guise than that offered us in Mr. Crowe's pen-and-ink drawing."

The Academy (London) does not rate Mr. Crowe's text much

* The Maxims and Reflections of Goethe. Translated by Bailey Saunders. With a Preface, 1893. New York and London: Macmillan & Co.

† The Life of Jesus Critically Examined. By Dr. David Friedrich Strauss. Translated from the Fourth German Edition by George Eliot. Second Edition in One Volume. 8vo, pp. 784. Macmillan & Co.

* With Thackeray in America. By Eyre Crowe, A. R. A. London: Cassell & Company, 1893.

higher than *The Nation*, but praises the illustrations. The English critic's account of Crowe is so interesting that we cannot do better than extract it:

"So early as August 25, 1851, and within two months of the delivery of the last of the lectures on the Humorists at Willis's Rooms, Thackeray must have been projecting a tour in the United States, for on that date Carlyle wrote to Emerson: 'I hear Thackeray is coming over to lecture to you; a mad world, my masters.' But the project did not take definite shape for some little time afterwards, and it was only on October 30, 1852, that he finally sailed from Liverpool.

"Meanwhile he had engaged the services of Mr. Eyre Crowe as amanuensis, secretary, business-manager during the tour. Mr. Crowe, then, it is to be gathered, a young art-student, had no experience of these functions, and naturally hesitated to accept them. But Thackeray, with characteristic kindness, would take no denial.

"When he noticed my hesitation as to acceptance of the post, arising, in a great measure, from my doubts as to my having the proper capacity—or 'spryness,' as he expressed it—for organizing and arranging the business part of the lecturing, he pointed out that another half year would elapse before his departure, and that I could try my 'prentice hand during these months.

"Six months' tumbling about the world will do you no harm,' clinched the business. Nor, except for one act of imprudence—sketching at a slave-auction—does Thackeray appear to have had any reason to be dissatisfied with his manager. 'Crowe is my immensely comfort,' he writes, in one of his charming letters to Mrs. Brookfield; 'I could not live without some one to take care of me, and he is the kindest and most affectionate henchman ever man had.' It is to the credit of Mr. Crowe's modesty that he forbears to quote this genial testimony to his virtues.

"Six months did the two spend together in the United States, seeing many men and cities, journeying from Boston to New York, and thence to Boston, Philadelphia, Baltimore, Washington, Richmond, Charleston, Albany, and foregathering everywhere with men of light and leading. Assuredly such 'tumbling about' can have done Mr. Crowe 'no harm.' He himself laments that he does not possess 'the stenographic power which enables many chroniclers to give the charm of the random talk of gifted men'; and we, too, may share in that regret, for here a Boswell might have done good service. Thackeray, as we know from a letter of farewell to Fitzgerald, had looked forward to this journey with some little trepidation; but once on the other side of the Atlantic, he seems, though with characteristic intervals of depression, to have enjoyed himself well, and been in his happiest temper. He liked the people, he enjoyed their humors, he pleased and was pleased. Even slavery drew from him no note of sorrow or indignation. Like Carlyle, who 'always rather liked the nigger, evidently a poor blockhead with good dispositions, with affections, attachments—with a turn for nigger melodies and the like,' so Thackeray declares, 'the negroes don't shock me, or excite my compassionate feelings at all; they are so grotesque and happy that I can't cry over them.'

"Of the illustrations to the volume it is fortunately possible to speak with more enthusiasm. They are from sketches taken by Mr. Crowe at the time, and have all the value of contemporary records, topographical and physiognomical. Here is Thackeray lecturing at New York; here is Thackeray lecturing at Boston; here are thumb-nail portraits of many notabilities; here are views of places doubtless since then much changed, and groups and single figures—the drawing of the latter showing perhaps most of the stiffness of the 'prentice craftsman. It is in these sketches, as one is tempted to say, that the value of the book resides. And yet, after all, not its whole value. Mr. Crowe's written record may be wanting in the graphic touch; but it leaves a general impression that is altogether pleasant and friendly, and, therefore, grateful to those—and they are innumerable—who love their Thackeray."

"MANY INVENTIONS."

MR. RUDYARD KIPLING has been a pioneer in England in writing short stories, that kind of fiction having been until very lately a lamentable failure, as a general thing, with British authors. There are those, both in Great Britain and the United States, who admire Mr. Kipling much; there are others on both sides of the Atlantic who detest him. He has just put forth a volume under the title "*Many Inventions*,"* containing some fourteen stories, "eight of which have been printed before this year." About the contents of this book there is the same amusing diversity of opinion as about his previous publications. *The Academy* (London) is a fair specimen of what English critics think of the volume:

"A capital poem ushers in this remarkable volume. For remarkable it is, because, though it contains quite the worst things Mr. Kipling ever wrote—and they are very bad—it gives us more than two hundred pages of by far the best work he has yet published."

As a companion piece to this criticism may be cited that of *The Outlook* (New York):

"Among recent volumes of fiction there is nothing which

approaches in freshness, virility, and picturesque quality the best stories in Mr. Rudyard Kipling's '*Many Inventions*.' There is, it is true, a good deal of unevenness in the stories of this volume, some of them taking their place with the very best work that Mr. Kipling has ever done, and others falling distinctly below that high mark. The best stories disclose a power which is unique among contemporary story-tellers—the artistic power of getting at the heart of a character or an incident and putting its meaning into a few clear, swift, effective sentences."

About all the stories *The Churchman* (New York) has but one opinion, and that is that they are, without exception, "a welcome boon":

"Another collection of short tales by Rudyard Kipling is a welcome boon. These stories are in many cases quite up to the preceding productions of this writer. . . . Rudyard Kipling proves by this book that he is a versatile, as well as an original, writer, and we hope to see many successors to this, his latest work."

Altogether a different aspect does the volume present to a leading Chicago journal, *The Inter Ocean*:

"The volume is made up of fifteen short, complete stories and sketches, some of them bright and full of spirit; many others hopelessly dull and monotonous. If Mr. Kipling had to be judged by these short stories, or by the poems which open and close the volume, his literary reputation would take a long drop. . . . The second story is 'A Conference of the Powers,' written for *Harper's Weekly*. Most of the others are new, and, possibly, many of them rejected manuscripts. The book will prove a very disappointing one to the admirers of the author."

The opening poem is altogether displeasing to *The Herald* (Boston), which is not clear whether the stories should be lauded or condemned:

"The thirteen stories in the volume differ so widely that it is impossible to find a phrase or an epithet inclusive of all of them, and as their publication covers a period of three years, and their production a time probably as long, it is not easy to say whether they denote improvement or retrogression; but the introductory poem displays every fault of which Mr. Kipling has been guilty since his first appearance in literature, and its only virtue is reverence for his art of fiction. The closing poem has a certain cleverness of rhythm, but is not otherwise remarkable."

It would seem from the criticism of *The Literary World* (Boston) that it considers Mr. Kipling's productions lacking in decency and beauty:

"It is not needful to discuss again here Mr. Kipling's powers and audacities, his real tenderness and his crude cynicism. Mr. Bret Harte once, apparently, put respectability out of vogue in fiction, but it returned to vindicate the right to live and plot on its humdrum, virtuous way. Mr. Kipling, in like manner, gratifies the elemental man by his stories of passion unchecked save by unexpected developments of humaneness which we must all honor. But it is not the highest art in literature that he exemplifies; the trick of it in time palls, and we return to faith in the decent and the beautiful."

BOOKS OF THE WEEK.

AMERICAN.

Balzac's Masterpieces, Miniatures from. Translated and Compiled by Samuel P. Griffin and Frederick T. Hill. D. Appleton & Co. Cloth, 50c.

Booth (Edwin), The Life and Art of, William Winter, Macmillan & Co. Cloth, with Portraits, \$2.25.

Gray (Asa), The Letters of, Jane Loring Gray. Houghton, Mifflin, & Co., Boston. 2 Vols. Cloth, \$4.

Lord's Prayer (The). Sermons Preached in Westminster Abbey. F. W. Farrar, D.D., F.R.S., Archdeacon of Westminster. Thomas Whittaker. Cloth, \$1.50.

Mental Development in the Child. From the German of W. Preyer, Professor of Physiology in Jena. International Education Series, Edited by William T. Harris, A.M., LL.D. D. Appleton & Co. Cloth, \$1.50.

My Dark Companions and Their Strange Stories. Henry M. Stanley. Charles Scribner's Sons. Cloth, illus., \$2.

Old English, A First Book in. By Albert S. Cook, Professor of the English Language and Literature in Yale University, and Author "Cook's Sievers's Grammar of Old English," "The Phonological Investigation of Old English," etc. Ginn & Co., Boston. Cloth.

Relics. Francis McNab. Appleton's Town and Country Library. D. Appleton & Co. Paper, 50c.

Skepticism (Modern) in Its Relations to Young Men. Mark Hopkins, LL.D. Fleming H. Revell Co., New York and Chicago. Paper, 50c.

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The Press.

THE MAYOR OF CHICAGO ASSASSINATED.

Carter H. Harrison, the Mayor of Chicago, was shot and killed on Saturday night, October 28.

A Towering Eagle.

The Times (Dem.), Chicago.—A heavy blow has fallen upon Chicago. The Chief Magistrate of the city is no more. He is dead by the hand of an assassin—one, let us trust for the sake of humanity, who was bereft of reason. The stroke, sudden and horrible, was delivered by an ignoble hand. An eagle towering in his pride of place was by a mousing owl hawked at and killed. The pity of it rouses sympathy as well as indignation. Law will deal with the assassin, but no compensation can be offered to the affection of the hearthstone blighted by the crime. What answer for this violent and untimely taking off can be made to Chicago, never so united in its admiration of its Chief Executive as upon the day which will be memorable forever in municipal annals as that wherein, returning from proud and cordial commingling with City Executives from every State in the Union, Mayor Harrison went all unwarned to his earthly end. His return to the Mayoralty at the demand of an overwhelming majority of his fellow citizens was a signal triumph. Though it was said that he cherished great ambitions he was really desirous of serving Chicago, in which he had almost inordinate pride, as long as it should be the will of his fellow citizens that he should serve them.

A Popular Man.

The Inter Ocean (Rep.), Chicago.—Carter H. Harrison, Mayor of Chicago, was called to the door of his residence last night and shot. This is a shocking announcement to go before the world in these closing days of the Columbian Exposition. This is a fearful thing for Chicago to contemplate—the Chief Executive of the city, one of the best known of our public men, one of our most prominent citizens, shot down by an irresponsible crank. It seems incredible, but it is true. Mayor Harrison was, by the test of the ballot, one of the most popular men in political life in Chicago. No one probably ever satisfactorily accounted for his hold on those opposed to his party, but all were compelled to admit the fact. He believed thoroughly in himself and in Chicago, and lived boldly up to his ideas of official duty.

A Typical Chicagoan.

The Globe (Dem.), Chicago.—No tragedy that has ever occurred in the history of Chicago has excited such profound and unfeigned horror as the assassination of Carter H. Harrison, her Chief Magistrate and, perhaps, the most conspicuous figure in her entire history. Mayor term after term, the undaunted and victorious leader of the dominant Democracy in a hundred battles, he exercised an influence upon local affairs which few or none can ever hope to equal. In spite of political strife and party dissension, Carter Harrison was looked upon as the most typical of Chicagoans.

A Capable Official.

The Tribune (Rep.), Chicago.—The assassination of Mayor Carter Harrison last night under circumstances of peculiar atrocity will arouse in this community, and wherever he is known, feelings of profound sorrow. The severest critics of Mayor Harrison always admitted that he was a capable official, controlled, in the main, by good impulses, and devoted to the public service. He was in his intentions a good citizen, a cheerful, companionable man, beloved by many and hated by few. That a man of his conspicuous

position should be called to his door, and for no adequate reason, without a moments warning, be shot down by a murderous fanatic can only awaken sentiments of horror and dismay. It is a commentary on the fundamental defects of our political system quite as pointed in its way, and as significant in its lessons, as the crime of Guiteau.

"A Grief, But Not a Shame."

The Sun (Dem.), New York.—The assassination of Mayor Harrison, like the killing of Garfield, belongs to a class of crimes which no degree of personal vigilance can foresee, and no amount of watchfulness on the part of the guardians of public order can prevent. The seed of such a murder is often in an unconscious provocation, unrecognizable as a provocation except by the insane mind in which it finds lodgment. Ex-Governor Oglesby's exclamation, "Chicago's shame!" when he heard the news of the murder, seems to indicate that he regarded the occurrence of the crime as a reproach, in some way, to the city of which Mr. Harrison was the Chief Magistrate. But the exclamation was uttered in the first shock of surprise and grief, and without an understanding of the circumstances of the tragedy. The deed of Prendergast is no more a shame to Chicago than the deed of Guiteau was a shame to the city of Washington. The crank who suddenly becomes a murderous crank is not a development peculiar to the civilization, or lack of civilization, of any particular community; and until he has disclosed what has been latent in his character, the police everywhere are equally powerless to foresee or to prevent his homicidal outbreaks.

The Spoils System Responsible.

The Morning Advertiser (Rep.), New York.—The tragic ending to the World's Fair—the cruel assassination of Mayor Carter Harrison—calls attention very forcibly once more to the perils which environ our public men. In this free country, where politics has become a trade, office-seeking and office-holding are the chief occupation and aspiration of thousands of weak-minded creatures. Mayor Harrison had been beset by one of these creatures, had kindly promised him a place to be rid of him, and, failing to keep the promise, the vagabond felt moved in vengeance to take his life. The lunatic Guiteau believed that President Garfield had wronged him, and had wronged his party, and so he turned assassin. Now and then we hear of a "crank" calling at the White House, and demanding the chair which the President has supposititiously usurped. No one knows the moment when these feeble-minded creatures are going to commit murder. For the fool in this country public life has strong attractions. Our public servants live in the eye of the press and the people. This fame and notoriety is fascinating to fools. The danger which hourly surrounds President Cleveland on account of the vagaries of semi-insane people can scarcely be estimated. He must necessarily disappoint thousands of fools who seek favors at his hands. Just what shape their grievances may take, no one can divine. The same applies to every dispenser of public patronage. After all, what a sad system ours is, and when and how are we to improve it?

The Eagle (Dem.), Brooklyn.—The spoils system has the fact of his insanity, the fact of his deed, and the assassination of Carter Harrison to add to its account of shame and of blood. The slaughter of Garfield should have sufficed to end that system in America.

The Record (Dem.), Philadelphia.—The office-seeking insanity is one that alienists in the United States should carefully study. There are many men like Prendergast in the country who, when they do not get the places in the public service they ask for, or consider themselves entitled to, are ready to make their resentment dangerous. President Garfield might have stopped Guiteau's bullet with a place in the customs service. Carter

Harrison might have been alive this morning but for the delusion of his murderer that he had a claim to a place on the police force which he was entitled to vindicate with a pistol. The drift of the spoils system in politics is towards the form of mania which confirmed office-seeking breeds in unbalanced minds, such as that of this Chicago assassin.

"A Friend of Gamblers."

The Tribune (Rep.), New York.—When the atrocious deeds of the Chicago Anarchists startled and shocked the civilized world, Mr. Harrison provoked much severe comment by his efforts to find excuses for the criminals, and he had repeatedly given reason for the belief that he was not a worthy representative of the people to whom chiefly the marvelous development and progress of the second city of the New World may be attributed. Mr. Harrison has served several terms as Mayor of the most astonishing and impetuous of the great cities of the globe. He had exhibited far too much sympathy with the disorderly and vicious elements of Chicago, although he was educated at Yale College, and from so noble an institution of learning he should have taken to himself the highest principles for his guidance in public life. He was a man of exceptional ability, of swift and uneasy intellect, of diversified experience, and of impatient ambition. He was bent on rising, and he cared little by what means he rose. It was well known that he had his eye upon higher places than the Mayoralty of Chicago. He looked for a place in the United States Senate as the crown of his life's efforts and intrigues. His had been a long career, crowded with activities and energies. He had made himself, both as a public official and as an individual personality, one of the foremost men of the eager, resolute, aspiring West. He was imbued with the assertive, determined, conquering spirit of Chicago in every emotion, in every impulse. He cannot be considered prematurely a victim of misfortune, since he had been the most conspicuous figure of Chicago through all the period of her superb and memorable festival. The man who had been Mayor of so famous a city when the Nations of the world were her guests, had occupied a large place in the vision of the peoples of the earth, a place in which he rejoiced and exulted. He was not a citizen who hid his light under a bushel. And, all in all, he was amazingly successful in whatever he undertook. It is evident enough that in no other of the mighty capitals of the world could such a man as Carter Harrison have been Mayor for several terms. But he was content with Chicago, and the majority of the registered voters of Chicago must have been content with him, or he would not have occupied the Mayor's chair for so many years. He was a friend of the gamblers, of the evil and disorderly classes. But these classes make Mayors in too many American cities.

The Representative of Disorder.

The Press (Rep.), Philadelphia.—He was the choice and representative of the disorderly elements. That was the cardinal and controlling factor of his battles, and the sorrowful feature of his successes. He was the favorite of the gamblers' dens and the lawless dives. He was the hero of the classes to whom the law is a burden, and who batten behind the shielding screens of the saloon and under the garish glare of the midnight light. It was the principle of his administrations that "everything goes." The spirit of his rule gave encouragement to the lawless elements, and they looked to him for protection in their nefarious pursuits. He knew how to use them for his ambitious purposes, and he paid them with a large measure of liberty. Of all cities in the land, Chicago is the one where the least rein should be given to the alien and riotous classes which revolt against the restraints of law, because they are more numerous and dangerous there than anywhere else. But

they recognized Carter Harrison as their friend, and he in turn gave them a perilous license. And now he has perished through an extreme manifestation of the impulse which his policy fostered. We do not wish to magnify the act of a madman beyond the truth. It is true that any conspicuous person might be the victim of such an insane freak; but it is equally true that while this act stands alone as the outbreak of a disordered mind, yet the conditions which have been tolerated and encouraged in Chicago have tended to breed just such distempered developments.

A Sympathizer With the Lawless.

The Evening Post (Ind.), New York.—The death of the Mayor of Chicago at the hands of an assassin is a sad ending to the World's Fair, but he cannot be wholly acquitted of responsibility for it. He was during his whole political career a strong sympathizer with the lawless element in the Chicago population. He did his best to save the Anarchists from the gallows after their murderous attack on the police, and down to a very recent date he allowed mobs to assemble daily in front of the principal hotel in Chicago to declaim against poverty. One of the greatest objections to lawlessness is that it begets lawlessness. Everything—whether anarchical talk, or lynching, or open defiance—which diffuses contempt for the law and its officers, and for the society for whose benefit or protection the law is enacted, is open to the capital objection that it may bear fruit. No one can guarantee that it shall be mere talk, that it shall not fall on ears which shall turn it into action. . . . The people who swarm in the streets with concealed weapons do not all carry certificates of sanity. This class Mayor Harrison has undoubtedly helped to keep alive and to multiply, and in doing so has undoubtedly in some degree contributed to his own tragic taking off.

"The Idol of the Foreign Vote."

The Republican (Ind.), Springfield.—Mr. Harrison belonged to one of the most prominent families in American history. He had every advantage which distinguished ancestry and education and wealth and abundant opportunity could give. He was gifted with a striking physical presence and a mind of exceptional force, though lacking in order and balance. This was not a character which we should expect to find omnipotent in the ward politics of the city of the most polyglot and unassimilated population to be found in America. But so it was. He pandered to the worst elements in politics. When first Mayor of Chicago he indirectly gave anarchy the encouragement which led up to the Haymarket massacre of 1886. Aristocrat in all his relations and antecedents—taking to Chicago the impress on his nature of Southern class-institutions—without real sympathy for the cause of the oppressed people of that section, as was shown by his Copperhead record of war-times—he became the political leader and master of the most dangerous and disturbing classes which democracy ever gave political power to. He was the idol of the friendless foreign and discontented vote of Chicago. He ruled it with a master-hand. He could have directed it to safe and high ends. That he chose, in this position, so often to rally it about his standard by incendiary or mischievous utterances is the great point on which the outside public judged and condemned Mr. Harrison.

Clergymen Condemn Him.

[By Telegraph to *The Herald*, New York.]

Nearly every preacher in Chicago commented upon the Mayor's death, and the majority of them laid it at the door of the laxity of the municipal authorities in handling the dangerous classes.

At the Simpson Avenue Methodist Episcopal Church the pastor, the Rev. W. R. Goodwin, D.D., in referring to the Mayor's death, said:

"While we have men in authority who are

pardoning Anarchists and other criminals we may expect life to be held cheaply. Laxity in morals or in government leads to anarchy, crime, and murder."

The Rev. Thomas C. Hall, of the Fourth Presbyterian Church, son of Rev. John Hall, of New York, said:

"It is easy to point out some of the causes of such crimes, but it is not easy to suggest a remedy or to propose plans of protection. Society must protect itself, and perhaps it is not true mercy to deal as tenderly and as carelessly with criminals as we do."

The Rev. P. S. Henson, of the First Baptist Church, said:

"I cannot but feel that the rancor of the partisan press had something to do with this deed of blood and the infernal 'spoils system' which made even an ignorant fool or villain like this assassin imagine that he was the fit subject for appointment to the responsible legal office. And, in view of some appointments that have been made, his ambition was not surprising. This dastardly striking down of the official representative of the majesty of the law in Chicago was the natural outcome of that wide-spread and contemptuous disregard for law of which even our Chief Magistrates, in the toleration of the vicious classes, have only too frequently been guilty."

Professor David Swing said, in the course of his sermon:

"The harvest of death is from the seed of lawlessness. Saloons and gambling-dens have been wide open all summer in spite of law. Capital in the hands of gamblers and brewers has defied law; paid police have played blind-man's buff with criminals; justice has been laughed at, law outraged, crime rampant, and now the bolt has fallen on the municipal head of a great city. We have sowed the wind and must reap the whirlwind. We cannot defy law and not suffer from justice. The time has come for Chicago to speak."

The Rev. T. J. Leak, D.D., pastor of the Trinity Methodist Episcopal Church, said:

"We cannot judge of this murder as the action of a single man. It is rather a symbol of a disease that is manifest to a great extent over the land—the disease of lawlessness—and unless it can be checked there will come a sure and speedy terminus to our boasted effort at self-government."

The Rev. Joseph E. Cook, in his address at the First Congregational Church, asked:

"Can we sow wind and not reap the whirlwind? Can a Governor of a great Commonwealth commute Anarchists and not make assassins cheap? That is the question—not an assertion, I beg you to notice. I am slandering nobody."

The Rev. Isaac J. Lansing, of Park Street Congregational Church, Boston, Mass., who preached from Dr. Withrow's pulpit in the Third Presbyterian Church, said:

"If Carter Harrison was right in his policy toward law-breakers this murder, consistent with such a policy, is justified. But, if this murder is, as I affirm, a diabolical crime, then all the immorality and lawlessness which encourages contempt for laws both of God and man and which encourages criminals and leads to crime are to be condemned. The murderer should be dealt with most severely. So should all who set the law at defiance."

The Rev. O. P. Gifford, of Immanuel Baptist Church, said:

"Prendergast is the fine fruitage of the lawlessness that marks the close of this century. Nihilists in Russia, Communists in France, Anarchists in Germany, and Dynamiters in England, and a web woven of all these in America. Crime increases faster than population in America, though the Old World floods the New with streams of immigration."

The Rev. L. P. Mercer, of the New Church Temple, said:

"One fellow citizen lives on with rewards according to his deserts; the public good assaulted in his person becomes more precari-

ous in the sight of every man, and many eyes may be opened to the dangerous tendency of the ambitious and violent persons who are allowed to manifest themselves only because of popular indifference to law and order. This municipality is not yet good enough for the relaxing of restraints which from the beginning of evil have been found necessary to human protection. Let the lesson sink home."

Prof. W. F. Black, of the Central Church of Christ, said:

"In his tragic and untimely death is brought to light the bitter fruit of political greed for office on the part of the assassin, as shown by his awful act."

"Apologist if Not Anarchist."

The Rev. Dr. McArthur, pastor of Calvary Baptist Church, New York City, in his sermon on Sunday night, said:

"Mayor Harrison in many respects was a marvelous and unique man. He was the son of a slaveholder, a man of considerable wealth, and was born in Kentucky. He had a good education, was graduated at Yale College, and studied in two or three law-schools before his admission to the Bar."

"He was a partisan during his public life, and he said no law compelling Sabbath observance in Chicago should be enforced if he became Mayor."

"He determined, in his own language, that everything in Chicago should be open on the Lord's Day, including saloons, gambling-houses, and houses of any character and grade. He secured control of the Chicago *Times*, and thus had one newspaper to support his candidacy for Mayor. I think every other paper was opposed to him. He made the paper he owned cater to the lowest tastes and to the lowest passions of the worst sort of people in the city."

"If Mayor Harrison was not an Anarchist, he was an apologist for anarchy. He certainly was an Anarchist in his tendencies, in the editorials, and in the leading spirit of the paper. This was the whole purpose of his public life. He sanctioned in some a spirit of violence and by the spirit of violence he died. There is pungent meaning in the words of Christ: 'Put up thy sword; they that take the sword shall perish by the sword.' They that encourage violence shall be victims of violence."

Not an Apologist for Anarchism.

The Times (Rep.), Brooklyn.—It may be said, it has been said, that Carter Harrison's attitude in regard to the crimes of the Haymarket Anarchists and his appeal for clemency for those criminals tended to encourage and incite the kind of crime of which he became the victim, but the criticism is hardly a fair one. With all his faults, the dead Mayor of Chicago was never in his life an apologist for political murder; his plea for clemency was not inspired by any spirit of apology for the Haymarket crimes, but by the belief that some of those convicted were not personally, and, therefore, legally or morally, responsible for the murder of the policemen.

The Idol of the Common People.

The Times-Union (Dem.), Jacksonville, Fla.—It is so easy to call such a man a demagogue! It is so hard for the purse-proud man, or the educated egotist, or the unworthy descendant of a distinguished ancestry to see anything but hypocrisy in the pretense of friendship with the masses! Carter Harrison was the idol of the Chicago common people. The people are rarely mistaken in their estimates. They generally know a true friend from the man who feels that he stoops to their level, and does so for his own gain. They have stamped Carter Harrison as the genuine, and we should accept their judgment, or at least give the distinguished dead the benefit of the doubt.

REPEAL IN THE SENATE.

On Monday, October 30, the Senate, by a vote of 43 to 32, passed the Voorhees's substitute for the Wilson Bill, repealing the silver-purchase clause of the Sherman Act. Twenty-three Republicans and 20 Democrats voted for the Bill; 10 Republicans, 19 Democrats, and 3 Populists voted against it.

The Effect of Repeal.

The Tribune (Rep.), New York.—Two sets of prophets have informed the country what fruit this Bill will produce. Optimists in speculation, and men whose only political opinion is worship of the President, are sure that the repeal will usher in an era of the grandest prosperity ever known; that stocks will advance, prices rise, failures cease, trade revive, and the wheels in mills now silent will everywhere begin to turn. Everybody hopes it may be true. The silver Senators and their supporters in the Democratic Party make other predictions. They predict that the suffering of mankind will surpass all past records of disaster; that India will shut out silver by a duty; that the price will fall so far as to close all our mines; that this further disqualification of silver as money will depress prices of products and labor throughout the civilized world, and that the suffering and loss in this country will be so frightful that at the next opportunity, the people will turn to free silver coinage for relief. The truth is probably to be found between these extremes. . . . The silver States may find, as the wheat States and the cotton States are now learning, that it pays best to produce no more of a particular product than the world requires, and that 50,000,000 ounces of silver may bring more money than 60,000,000 ounces. Nor will it be in all respects a disaster to most of the silver-producing States, if they are pushed by the progress of events to rely more on agriculture and manufactures, and less upon the hazardous ventures of mining. . . . The optimists will probably be found more nearly right than the silver men in their estimates of the future, and the country will find reason for gratitude to those who have done so much, by passing the Repeal Bill, to clear away uncertainties and perils.

Journal of Commerce, New York.—The immediate effect of the repeal is to assure the country and the commercial world that our Government will no longer spend gold in buying silver for storage purposes. This removes all doubt of its ability to keep all its paper currency at par in gold, and this in turn removes all temptation to hoard gold, or to export it except so far as the course of international trade demands its export. All doubts about the soundness of our currency being removed, we may look forward to freer buying of merchandise by our own people; and, the tendency of prices now being upwards, we may expect Europeans to buy freely of foods and cotton instead of waiting for lower figures; and, an assurance being given of the maintenance of a sound currency, an improved European market for American securities may be counted on.

What Repeal Will Not Do.

The Press (Rep.), Philadelphia.—The Democratic Party, now that repeal is certain, is soon to be brought face to face with the fruit of its falsehoods. It has laid the industrial collapse due to Tariff agitation to the Sherman Act, when this was responsible and only responsible for the collapse in credits and the wholesale failure of banks. Even these were due, not to the Sherman Act, but to the failure to execute its provisions for selling bonds and buying gold to maintain the parity of both money metals. Repeal will end the doubt as to this parity in the future. It will do nothing more. It will not make good the

shrinkage of 100,000 tons a week in the output of pig-iron, for this turns on the duty on iron and steel, from the ore to a watchspring. It will not double purchases of wool, half those of a year ago, for these depend on the coming tariff on wool. It will not open the locked doors of half the woolen mills, with bolts drawn to-day between starving operatives without and idle machines within. It will not make a market for 15,000 bales of cotton each week, which the mills were receiving a year ago and against which the doors of three mills out of five are barred to day. No. Repeal will not do these three things, for the Sherman Act, neither directly nor indirectly, caused them. They are the fruit of Tariff-reform and a Free-trade victory one year ago.

After Repeal, What?

The Globe-Democrat (Rep.), St. Louis.—After repeal is brought about, the country will be in a position to do some effective work in the direction of international bimetallism. Europe will then understand that the United States has quit trying to bear the whole world's burdens in the way of sustaining the silver-market, and the other great nations will be forced, therefore, in self-defense, to enter into some arrangement in which each shall do its share of this labor. The mints of the world cannot be closed permanently to silver. The amount of gold among the nations, coupled with the annual production, is hardly great enough, after supplying the demands of the arts, to meet the requirements of the coinage. Not only will all the silver now in the currencies of the great nations be needed, but the supply will have to be augmented before many more years pass. It is to the interest of every nation to keep the price of silver from declining further, and the only way in which this can be done is by making a larger field for it in the coinage. The cessation of silver-purchases by the United States will change the whole monetary situation for the world, and will force the leading nations of Europe to take an interest in it that they have not manifested heretofore. Bimetallists in England and Germany have been telling us for years past that these countries could never be compelled to adopt the double standard until we stopped adding to our silver currency. They have recently been telling us, too, that the sentiment in favor of bimetallism in their countries is on the increase, and that in the crisis which repeal in the United States would bring about, this sentiment would quickly assert itself with such force that it would compel recognition. Presumably they are fully acquainted with the conditions in their localities. The situation which will test the truth of their predictions is close at hand, at any rate. It is reasonable, therefore, to look, in the near future, for a solution of the silver problem which will be satisfactory and permanent.

Something Else Needed.

The Times (Ind.), Philadelphia.—The real difficulty now concerns the general receipts and disbursements of the Government. The same Congress that passed the disastrous Silver Purchase Act enacted also a Tariff which has failed to produce a revenue adequate to the liabilities incurred, while at the same time it emptied the Treasury, by bounties, Refunding Acts, and other gratuities, of the surplus accumulated during the preceding years. We have thus, as a matter of fact, come only now to the actual results of the policy of the Reed Congress. A part of the mischief has been stopped by the repeal of the Sherman Act; an equally enduring evil has yet to be corrected by the revision of the Revenue Laws, and to this task Congress should address itself without delay.

The Press (Rep.), Philadelphia.—The cycle of substitutes has been run. A currency in all its various and multifarious parts equal to gold is at last secured. Credits will revive, but business will remain under the incubus of

Tariff-changes until the Democratic Party has decided how much of the manufacturing system of the country is to survive the removal of Protection. Such share of past depression as was due to doubt in the currency will disappear, but this share has been but a part and not the largest part. The country will now be able to see how much of the dislocation of trade, the destruction of industry, and the suspension of wages has been due to the Tariff, and how little has been due to the currency. The latter has played its part; but the former is the earlier, the more important, and the more lasting cause for the terrible depression which the Sherman Act did not cause, and its repeal cannot cure.

The Public Ledger (Ind. Rep.), Philadelphia.—During the years that the country has given itself up to the silver debauch, since 1878, when it made the first departure from sound financial principles by adopting the Bland Coinage Act, it has suffered enormous losses, and it cannot reasonably expect to immediately cease to suffer other losses. The cause of the trouble has been removed, it is true, and recovery, health, and vigor will return, but for complete recovery, for that phenomenal prosperity which prevailed during the decade, 1880 to 1890, time must be given. The Nation has got over the debauch; it must now get the poison it has imbibed since 1878 out of its system. Prosperity will not come in a day, but it will come, and all the more certainly and quickly if Congress will not, by pressing imprudent Tariff changes, disturb our industries, and interfere with the work of capital and labor employed in them.

The Force of Public Opinion.

The Herald (Ind. Dem.), New York.—It is far more than a financial victory. It is a signal constitutional victory. It is a triumph of Democracy. The struggle in the Senate has no parallel in American legislative annals. For two months a defiant minority, bent on preventing repeal, rebelled against the rule of the majority, resisted the will of the people, and blocked the progress of legislation by obstruction, determined and unscrupulous beyond all precedent. By this obstruction, and the timidity of the majority clinging to the moss-covered tradition of "Senatorial courtesy," the functions of the Senate were simply paralyzed. But an avalanche of popular sentiment bore down upon both minority and majority with a swelling force which at last swept away all obstruction, and compelled the Senate to heed the voice of the people demanding unconditional repeal of the Law which had wrought disaster and still menaced panic. American history does not chronicle a grander instance of the irresistible force of public opinion in time of peace. It is a memorable demonstration that the popular will is supreme. It is a striking illustration of the fact that this is a Government of the people, by the people, and for the people.

Why the Wilson Bill Was Rejected.

The Times (Dem.), New York.—The Bill for the repeal of the purchasing-clause of the Act of 1890 on which the Senate voted yesterday was by no means so satisfactory as the Bill sent to that body by the House. The latter, or Wilson Bill, as it is usually termed, was in every regard a clear, complete, and statesman-like measure. It provided exactly what the situation required, no less and no more. It was in intent and in effect legislation, and met directly and conclusively both the needs and the wishes of the people, as they had been developed by experience and expressed through the normal and adequate channels. It is the Bill which the Senate ought to have accepted, accepted promptly and heartily and without modification. But, the same elements in the composition of the Senate which prevented this, account for the form of the Senate Bill. The Senators, further removed from the people than the Representatives, agitated by personal ambitions, resentments, and dis-appointments, and with an exaggerated idea

of their importance, individually and collectively, could not bring themselves to take legislation from the House. They felt an itching to put their own impress upon their own work, and they have put it there to the amusement of sensible men or to their disgust, according to the point of view.

The Democrats for Free Coinage.

The Morning Advertiser (Rep.), New York.—The Republican Party is not surprised at the steadfastness of its representatives, but proud of them just the same. It is a timely hint to New York State that less than half of the Democrats in the Senate favor sound money. The debate will go on, and just as soon as there are Democrats enough we shall have free coinage. That fallacy and danger are hereafter associated with the Democratic Party.

Sympathy for Silver.

The Sun (Dem.), New York.—We regard the repeal of the purchasing-clause of the Sherman Act as not only reasonable but indispensable. We consider it impossible for any country, single handed, to avert the demonetization of silver. But we have no words of rebuke to utter because on a question of this magnitude the Senate of the United States saw fit to expend some sixty days; and we have only respect and sympathy for those representatives of the silver States who strove manfully to postpone or palliate an inevitable calamity, and who, it will be universally agreed, did their whole duty to their constituents.

The President's Firmness.

The Times (Rep.), Brooklyn.—The President's firm stand on the silver question, however, encourages the belief that he will stand with equal firmness against any attempt at a radical and destructive reconstruction of the Tariff. The most gratifying feature of the President's attitude, during the long controversy over the Silver Bill, is the evidence it affords of Mr. Cleveland's willingness to listen to the appeals of the business interests of the country. When these make themselves heard against destructive Tariff legislation it is safe to assume that they will not be disregarded by the President.

The Eagle (Dem.), Brooklyn.—What would have followed the presence in the Presidential office of waverer or compromiser, in view of the evils wrought by preposterous silver-purchases, is hardly worth speculating upon. The truth stands out in bold relief that the President, with a hand as sure and steady as that of Washington or Lincoln, has guided Congress through perilous seas to the harbor of a new and beneficent opportunity.

Relief at Last.

The Journal (Rep.), Boston.—The action of the Senate will bring a sense of relief to the country. There is no question about the action of the House, and repeal will be an accomplished fact within two or three days at the latest. This removes one of the great uncertainties under which the business of the country has been laboring.

Senator Coke and Repeal.

The Post, Houston, Texas.—Senator Coke writes to the Fort Worth Chamber of Commerce that the passage of the pending Repeal Bill would unquestionably "finish up and establish the demonetization of silver." The word demonetize means "to deprive of current value, to destroy the use, as money." Does Senator Coke pretend to believe that anybody proposes to destroy the \$615,000,000 in silver money that we already have? We have \$11,000,000 more of silver money than we have of gold money and the faith of the Government is stamped on every coin. That alone will keep it sound, but, in addition to that, the Repeal Bill itself pledges the Government to sustain as good, sound money every dollar that has been issued of all kinds.

THE RUSSIANS IN FRANCE.

Not Peace but Revenge!

Freie Presse-Herald, Minneapolis.—What the French desire and what they hope to secure by their enthusiastic reception of the Russian Navy is the opposite of peace and brotherliness. They celebrate the preparation for the coming war; and since they cannot yet revenge themselves for Sedan, they content themselves with a military-political spectacle, fondly dreaming that it brings the hour of revenge nearer.

How Much is it Worth?

Freie Presse, Chicago.—In the pure heights in which the governing powers in Russia are enthroned, enthusiasm is rarely indulged in except for the purpose of securing some tangible advantage. So one cannot be altogether lost in wonder at the rumor which was current before the departure of the Russian fleet for Toulon, that Russia purposed to avail herself of the enthusiasm which would be engendered by her visit, for the floating of a new loan, and that this frightened the French so much that, considering the fact that they had already lent Russia 3,500,000,000 francs, they humbly prayed that the visitation might be graciously averted. Well, we shall soon see if their prayer has found a hearing. Perhaps, Witte, the Russian Finance Minister, and his master are satisfied with the newly-secured treaty of commerce, which the greatest national economist of France characterized by the expression: "How long shall we continue to be stupid?" However, if Witte abides by his intention to treat the French to the worm-wood-drink of a new loan, we fear that its bitterness will prove fatal to the friendship of these lofty souls.

Ready for a Monarchy.

Graschdanin, St. Petersburg.—The behavior of the French renders it evident that France is again ripe for Monarchy. If a pretender to the Throne were to come forward now with the necessary energy, he might secure a victory within twenty-four hours. He would draw the whole Nation to him with the solitary exception of the few with Republican tendencies.

A Delirium of Infatuation.

Berlin Letter to Arbeiter-Zeitung, Chicago.—Apart from a great number of men, women, and children who were crushed to death in the crowd, many were killed or seriously injured by falling from the roofs of houses or from trees. After all these occurrences, the conclusion is inevitable that all this outbreak of unbridled and delirious enthusiasm has its roots in an infatuated people, and, in so far as France is concerned, the Zweibund is an accomplished fact.

Vanity of Vanities! Saith the Preacher.

The Tribune, Omaha.—Instead of an alliance with the Russian despot, the French will learn only too soon the real object of this Cossack mission. "Can't you lend us a few hundred millions?" That will put an end to the ceremonies. The previous unfriendly refusal will be repeated; and with the collapse of the loan-question there will be an end of all that geniality which is now so profusely exhibited. The arrival of the Russian fleet in French waters is not an occasion of which France will be likely to celebrate the jubilee.

They Love Peace: But, Oh!

Paris Correspondent of the Westliche Post, St. Louis.—The opinion is universally prevalent here that, on the conclusion of the festivities, the Franco-Russian alliance will be officially announced. The Paris papers are full of details of the Russian military and naval forces, which are represented as in the highest condition of efficiency and mobility. All the articles close uniformly with the

assurance that the French love peace more than the Russians, and that their only fear is that their wicked neighbor may not be pleased at seeing them living in peace.

It Means "Revenge."

Paul de Cassagnac in Autorité, Paris.—It is impossible to conceal the fact that the cry "Vive la Russie" signifies "Down with all other countries." The demonstration of the French people in honor of their Russian guests is simply an outbreak of the long-suppressed sentiment of hate, which is barely concealed under the veil of the friendly reception of foreign visitors. The Russian alliance includes the idea of future vengeance!

Toulon, a Pledge of Peace.

L'Indépendance Belge, Brussels.—Naturally every one is deeply interested in the question of the political meaning of the naval demonstration at Toulon. What is the significance of the feverish enthusiasm with which the Russian sailors have been received? Why is it that not at Toulon alone have the people manifested their joy at the visit of the Russian vessels, but also in all the towns, in all the villages, from north to south, from east to west, throughout France? It is needless to repeat what our political correspondent in Paris has said again and again for the last month that the Governments of both France and Russia are animated by entirely pacific sentiments. Certain words a trifle haughty and too clearly imperious it was necessary to answer with calmness and dignity. This answer is the visit of the Russian sailors to France. That visit is neither a provocation nor an indirect attempt to excite a quarrel; it signifies only that the grandiloquent words to which we have alluded will neither wear out the patience nor break the solid friendship of the two Powers at which these words were aimed. France and Russia want peace, and have as much need of it as the Powers of the Triple Alliance. They want also, however, all the world to know that they are firmly resolved to unite their forces, if some grievous provocation should be given to either of them. It is thus we believe that the demonstration at Toulon is generally understood, and those who are vexed by it manifest a secret desire of troubling the calm of Europe.

"You Must Learn Russian."

Le Petit Journal, Paris.—In order to make the visit of our Russian guests entirely agreeable to them, it is imperatively necessary that the people, but especially the officials of the places which the Russians will visit should learn a few simple phrases in order that both they and the French whom they meet, may clearly understand the sentiments expressed. Therefore, if you are standing in the streets to see the visitors go by and want to cry "Hurrah for the Russian sailors!" you must say: "Da zdavstvouioute Rousskié mouri-aki!" If on meeting a Russian you wish to say "You are welcome," you can express all that in one word: "Dobropojalouat." Also you can say "Good day" in a single word: "Zdavstvouioute." To wish "Pleasant voyage to you," however, you will have to employ two words: "Schastlivago pouti!" You will be sure to want to say "Come back some day" and for that one little word will be needed: "Wonerascheatse!" If a Russian whom you encounter says to you "Da zdavstvouioute Franzouskaia Respoublika!" he will mean: "Hurrah for the French Republic!" Should he say, "Spasibo za washe gostepriimstvo!" his meaning will be, "Thanks for your hospitality." By learning these and a few more like phrases we shall all be able to do the polite thing by our Russian friends.

"Friendship, Love, and Peace."

Novoe Vremya, St. Petersburg.—Two great European nations, at the opposite extremities of the Continent, stretch out and clasp the hand of friendship with feelings of brotherly love and peace. If any one between them has

to bend low beneath this handshaking, such a result should be welcomed by every friend of peace. Let artillery thunder in honor of peace, and if anybody does not like it, so much the worse for him. At the present moment the Russian people, with their unconquerable courage, fraternize with the highly-civilized, inimitably-talented, and opulent people of France. This is a natural and solid alliance, a peaceful conquest pregnant with great results. The astounding extent and luxury of the welcome expresses no mere return of civilities, but a genuinely hearty friendship, proved by the interval between the two naval visits. Why should any of our neighbors feel inconvenienced by this union of the two Powers which, if separated and hostile, could easily lay Europe in ruins? The Franco-Russian *fête* is the *fête* of peace, promising the greatest stability and tranquillity in all the affairs of Europe.

Russia the Friend of France.

The European Messenger, St. Petersburg.—The Russian Government has not and cannot have any part in the fantasies of the French, which, moreover, are entirely foreign to the present peaceful and reserved policy of the Republic. A great civilized nation, with an army millions strong, has found an ally, or friend, in Russia, who on her side can only benefit by such an alliance if it is understood to be of a defensive and purely peaceable character. The alliance is required and justified by the common political interests of both contracting parties, by the necessity of maintaining the balance of power and the need of an assured guarantee against the one-sided domination of Germany and its European allies. But the position would be quite changed if the union between the two States were to assume the character of a threat or challenge to Berlin. For us, it is a matter of special importance to maintain peaceful and friendly relations with neighboring Empires, and particularly with Germany.

A Strange Alliance.

Lloyd's Newspaper, London.—Has France forgotten the past? Are Moscow and Borodino and Leipzig blotted from her memory? If so, there is room to hope that in course of time she may also forget Gravelotte and Sedan. There was a time when France regarded herself as the friend of all oppressed nationalities, of Poland most of all. That time has passed. She bullies Bulgaria in order to gratify Russia, and has nothing but hatred for Italy, with whom her troops marched shoulder to shoulder at Magenta and Solferino. . . . France dreams that she has an ally who can always be depended upon, when the fact is, that she has found ball to answer for her future good behavior. It is a strange alliance—Muscovite and Republican; the Divine figure from the North and the grandson of Carnot; an orthodox Church which tolerates no dissent, and a Freethought Republic, which barely tolerates orthodoxy; a Government that never changes, and a Government with a new set of rulers at least once a year.

England's Position.

The Times, London.—Whether the rulers of the two nations committed themselves to some kind of positive engagement is a matter for speculation. All we know is that the demonstration points directly to the joint action of the fleets of France and Russia in the Mediterranean. Despite all the assurance of peaceful intentions by both parties, true Englishmen cannot afford to regard this fact otherwise than gravely. . . . If we are to retain the command of the sea whereon our existence depends, a new programme of naval construction must be brought forward. England would never forgive the Ministry which leaves her weaker at sea than any possible combination of France and another Power.

REMOVAL OF ADMIRAL STANTON.

Admiral Stanton, of the United States Navy, commanding the South Atlantic Squadron, saluted the flag of Admiral Mello, commander of the Brazilian insurgent fleet in the harbor of Rio de Janeiro. As soon as President Cleveland heard of this, he ordered that Admiral Stanton be relieved from duty, on the ground that the salute was an unfriendly act to the Government of Brazil. The action of the President has been unconditionally approved by the press of both parties:

The President's Order a Warning.

The Sun (Dem.), New York.—Our Government has proclaimed its policy toward Brazil. It has done so in a most impressive and suggestive manner. The policy is American. There is a note of warning in it. The significance of the act of President Cleveland in relieving from duty the Rear-Admiral in command of our squadron lying before Rio, will most certainly be understood by those European Powers which are menacing the independence of the Brazilian Republic. They cannot help seeing in this serious public act a demonstration of our friendship for that Republic in its straits. They cannot help knowing that it is the manifestation of a policy in contravention of that which they have recently attempted to execute through their presumptuous interference in the affairs of Brazil.

The Admiral's Salute an Offensive Act.

The Tribune (Rep.), New York.—United States naval officers are not concerned in the complications of South American politics. Their sole duty is to protect the interests of American citizens and shipping. That was Admiral Stanton's business in Rio Harbor. When he saluted Admiral Mello's flagship he paid a compliment to an officer, who was heading an insurrection against the Government of Brazil, and had been bombarding the national capital. That was an offensive act of intervention in Brazilian politics, and was entirely outside his official instructions and his legitimate business as the commander of the American squadron. Even if the Brazilian flag were flying over Admiral Mello's ship, or if the American flag had been honored by a salute in the first instance, the return compliment was offensive to a friendly Government and equally ill-timed and unjustifiable. Admiral Mello might have had provocation for his revolt, and he might also have had influential support in Brazil, but he was a rebel without any semblance of civil authority behind him, and the flag fluttering over his ship did not alter or conceal his real character. It was not Admiral Stanton's business to recognize a rebel's right to sail under the Brazilian flag and to bombard the national capital.

What Might Have Been Expected.

The Evening Post (Ind.), New York.—Admiral Brown was sent to Valparaíso, just as Admiral Stanton was to Rio de Janeiro, to protect American interests, and to preserve absolute neutrality in the civil war raging. Yet he was guilty of most indecently aiding one of the factions, and was rather praised for it than otherwise. We do not defend Admiral Stanton any more than we did Admiral Brown, but we submit that these displays of gross ignorance of international law, or of contempt for it, are only what might have been expected to result from the doctrines and actions of Secretary Tracy and President Harrison.

Current Events.

Wednesday, October 25.

In the Senate, Messrs. Pugh, Stewart, and Jones speak on the silver question. . . . A joint resolution is passed thanking foreign Governments for their participation in the Chicago Exposition. . . . In the House, Mr. Coombs introduces a plan for a new Tariff system. . . . Discussion on the Bankruptcy Bill is continued. . . . Acting Rear-Admiral Stanton is removed from command of the South Atlantic Squadron, for saluting the flag of the Brazilian insurgents.

The Russian officers visiting France arrive at Lyons and have an enthusiastic reception. . . . Funeral services for Lord Vivian, British Ambassador to Italy, are held in Rome.

Thursday, October 26.

In the Senate, Messrs. Teller, Squire, and Stewart continue the debate on the Repeal Bill. . . . A Joint Resolution is passed providing for the removal of derelicts by international action. . . . In the House, discussion on the Bankruptcy Bill is continued.

Dispatches from Rio de Janeiro are received in London and Paris, saying that the Brazilian insurgents are losing ground. . . . The Russian officers reach Marseilles and are enthusiastically welcomed; President Carnot leaves Paris for Toulon. . . . Mr. Runyon presents his credentials to Emperor William as Ambassador to Germany.

Friday, October 27.

In the Senate, Messrs. Stewart, Jones, and Teller speak against the Repeal Bill; the Peffer amendment, providing for free coinage, is defeated by a vote of 39 to 28, and the Voorhees substitute for the Wilson Bill is accepted. . . . In the House, Mr. Springer introduces a resolution calling on the Secretary of the Treasury for information in regard to State banks; there being no quorum, the resolution goes over until Monday. . . . A fire in Pittsburgh destroys property worth \$1,000,000, and several persons are badly burned.

The French warship *Jauréguiberry* is launched at Toulon, in presence of President Carnot, Members of his Cabinet, the Russian Admiral Avelan, and other Russian officers. . . . The State funeral of Gounod is held at the Church of The Madeleine, Paris.

Saturday, October 28.

In the Senate—the only branch of Congress in session,—amendments to the Repeal Bill are rejected, and the measure is reported by the Committee of the Whole; speeches were made by Senators Wolcott, Sherman, Gorman, and Voorhees. . . . Mayor Carter H. Harrison of Chicago is assassinated in his own house by a discharged policeman. . . . More than one hundred cities in the United States are represented at the World's Fair by their Mayors and officials. . . . Orders are issued to get the cruiser *New York* ready to proceed to Rio de Janeiro.

The Spanish troops and workmen engaged in erecting earthworks at Melilla in Morocco are driven into the forts by the Moors, who in turn, after an all-night contest, are dislodged from their position; reinforcements are sent from Spain.

Sunday, October 29.

Patrick Eugene Prendergast, the assassin of Mayor Harrison, is committed to the Cook County jail by a Coroner's jury. . . . Admiral Skerrett is transferred to the command of the Asiatic squadron, relieving Admiral Irwin detached. . . . There is a violent snowstorm in northern New York.

General Margallo, Commander-in-Chief of the Spanish forces at Melilla and seventy of his men are killed in battle with the Rifians. . . . Two deaths from cholera occur in Kiel, Germany. . . . The Russian fleet leaves Toulon for Ajaccio.

Monday, October 30.

In the Senate, the Voorhees Repeal Bill, that is, the Wilson Bill, with an amendment by Senator Voorhees declaring it to be the policy of the United States to continue to coin both gold and silver, is passed, by a vote of forty-three to thirty-two; Messrs. Cameron, Morgan, Jones, of Nevada, Stewart and others speak against the Bill. . . . In the House, the Bankruptcy Bill is debated. . . . The World's Fair is officially declared to be at an end. . . . Twelve new cases of yellow-fever at Brunswick, Ga.

The Austrian Cabinet resigns; the leaders of the Opposition submit a coalition programme to the Emperor. . . . There is another severe fight at Melilla, but the Spanish troops maintain their position. . . . In an election for Members of the Swiss National Council one Socialist only out of the 147 members voted for, is elected.

Tuesday, October 31.

Both Houses in session. . . . In the Senate, the New York and New Jersey Bridge Bill is passed without a division. . . . In the House, the Repeal Bill is received from the Senate, and, Mr. Bland objecting to immediate consideration, the Bill goes over until to-morrow. . . . Mayor Harrison's body lies in state in the City Hall of Chicago. . . . The work of packing up the exhibits at the World's Fair is begun; the number of paid admissions is stated to be 21,477,212.

Fighting continues between the Spaniards and Moors at Melilla; the Spanish losses are said to have been much greater than the Spanish Government has admitted. . . . In Austria, the Cabinet crisis continues. . . . The French Chambers are convoked for November 14, and the Italian Chambers for November 23. . . . Socialist disturbances in Sicily are causing the Government much trouble.

The Standard Dictionary.

WHAT A CORRESPONDENT IN THE
"LUTHERAN OBSERVER"
THINKS OF IT.

[From the Lutheran Observer, Oct. 20, 1893.]

MAKING A DICTIONARY.

BY MRS. H. E. MONROE

On a recent visit to New York I was greatly interested in the work now being done by the Funk and Wagnalls Publishing Company, in Astor Place, New York.

They are preparing a dictionary (now nearly ready for distribution) which will be the most complete dictionary ever published in any country or in any language. It will be a monument to their enterprise. It will be the court of final appeal.

Each word will have not only the meaning preferred by the editors, but the pronunciation preferred by the Century, Webster, Worcester, and all other popular dictionaries. That will do away with one's having to possess a collection of dictionaries on the English language.

There is a Committee of 50 on disputed spelling and pronunciations. This committee consists of specialists in America, Canada, England, Australia, and the East India Universities. The spelling and pronunciation preferred by the majority of the committee will stand first. Then the other pronunciations will be given, and the names represented by numbers of the persons favoring them, so that by turning to the key one can tell who favored each pronunciation. The editorial staff was a surprise to me. It consists of about 300 men scattered in every land where the English language is spoken.

These compile all the words that have come into the English language and attained honorable standing in their localities. Thus Iceland, Sweden, Norway, England, of course, with the East Indies, Australia, Spanish America, beside the leading universities of our own land, have each some of their best scholars on this staff.

Specialists are found in charge of each department; thus, the name of Prof. F. A. March, LL.D., L. H. D., Professor of English Language at Lafayette College, on spelling and pronunciation. Dr. March is also the President of the Spelling Reform Association. Hon. H. T. Cooley, LL.D., on all terms pertaining to Constitutional Law. Hon. E. J. Phelps, LL.D., Professor of Law at Yale University and ex-Minister to England, on terms of International Law. Prof. E. Max Müller, of Oxford University, England. Hon. W. T. Harris, United States Commissioner of Education. Hon. Carroll D. Wright, on Statistics, besides critical ability on every known subject that can be named, showing the talent employed.

It is very queer to hear the editors tell how the matter has grown on their hands. If the firm had known that the dictionary would have cost a half million dollars, they would not have felt themselves justified in undertaking so elaborate a work; if they should now be able to get out for one million dollars they will be very thankful and think the arrangement satisfactory.

Every handicraft will have a complete vocabulary. They have taken, for instance, the hatter trade, and have a man noted in his business to prepare all words in that trade. When he was asked, "Can we employ you to do this work?" he said, "I would gladly do it for nothing for the privilege of getting all the words that are used in our business into a dictionary so that we can write intelligible letters; not half the words of our business have ever been published in any dictionary."

In preparing the etymology on words of Gothic origin they found a man who had published an entire dictionary of the Gothic language from his mere love of learning. Of course he was immediately placed on the staff.

It will be a library for naturalists. Taking the word dog, for example, there will be not only the definition of the word dog, but there will be a list of every variety of dog known. Then there will be a combination of

every word of which dog is a component part, reaching up into scores; so with the horse, and with each animal considered.

The coloring of the pictures will be a surprise and delight. Where color is needed to properly understand the subject, such as birds, readers will find a work of art so beautiful and so complete that it is hard to understand that the work can be done by printing, and is not from the exquisite touch of a skilled brush. The pictorial representations number about five thousand. The department of the colored pictures is largely in the hands of Prang and Company.

It will be a model of accuracy. Every quotation that is put after a word to show its meaning and use will be verified, and the name of the author given with the page, volume, and the edition of the work specified. Trite and old quotations have been avoided, and the latest and best English writers have been quoted so as to show the present use rather than that of fifty years ago.

Probably the most distinctive feature of the dictionary is that the spelling, pronunciation, and then the most common or general meaning and the less common in their order, are given before the etymology. Every scholar knows how difficult it is to send a young person to the dictionary to find out the exact meaning and pronunciation of a word as words now stand. And no scholar is satisfied until he has himself looked at a critical word because the dictionary is in such a confused form that young people seldom report correctly on a word given. This dictionary will be so simple that a child will be able to give first the spelling, second the pronunciation, and third the present meaning without being confused by unusual symbols and abbreviations and strange form of words or the etymology.

The subject of synonyms and antonyms has never been so well placed. Here the synonyms with all their different shades of meaning will be brought together and the scholar can quickly find the exact word to be used, and should he desire an antonym it will be at hand.

I can fancy some reader saying that the writer has received a dictionary for a present. Not at all. I have paid my dollar on original subscription just as I hope you have, with no expectation of remuneration or reward.

When I see a good thing I like to have my friends know about it.

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